

THE
BAPTIST MAGAZINE.

AUGUST, 1842.

ON THE PRESERVATION OF THE QUEEN'S LIFE.

BY THE REV. THOMAS WINTER.

THE preservation of our beloved sovereign, whose life has been a second time attempted, has been justly attributed to the interposition of a gracious providence by the nobles of our land, and by the senators of the British parliament. Christians, to whom the doctrine of a divine providence is always interesting, will on this *special* occasion offer thanksgiving and praise to the Sovereign Disposer of all events, for throwing around our youthful queen the shield of his protection, and that by this means he hath most probably preserved our country from a calamity too painful to contemplate.

In this age of scepticism and infidelity, it is delightful to see men of the world, against their inclination, compelled by eventful circumstances to acknowledge the superintendence of the Divine Being. Many of the heathen philosophers taught that the affairs of the universe were under the direction of the gods, and some of them wrote largely on providence, although for the want of the light of divine revelation, many of their statements are dark and inexplicable. It is painful that there are those that profess Christianity, that speak of nature doing this,

and accomplishing that, without any distinct recognition of nature's God. That there are certain immutable laws by which the Almighty governs the universe, is too palpable to be denied by any thoughtful person; yet it is quite evident that these laws are under the direction of the blessed and only Potentate, the King of kings, and the Lord of lords, who doeth according to his will in the armies of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?

The God of unspotted purity will not allow sin to go unpunished. Is there evil in a city, and he hath not done it? Natural evil is the displeasure of God against moral evil. The calamities of the times are the painful consequences of sin: "Shall I not visit for these things, saith the Lord: shall not my soul be avenged on such a nation as this?"

There is a distinctness in God's providential dispensations. He causeth the grass to grow for the cattle, and herb for the service of man. The fowls of the air are under his care, and not even a sparrow falleth to the ground without his notice. He preserves in-

phants and little children from the innumerable dangers to which they are exposed. He affords *special* protection to his people; he numbers the hairs of their head, fixes the bounds of their habitation, sustains them under their afflictions, and leads them by a right way to their everlasting habitation.

The ways of providence are often inscrutable and mysterious. His works are great and marvellous, and his thoughts are godlike. In the contemplation of the prevalence of moral evil, the amazing extent of idolatry in heathen lands, the low and the depressed state of the church of Christ, the death of holy and devoted men in the midst of their years and usefulness, we cannot but be still and know that he is God; and with the apostle of the gentiles exclaim, "Oh the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgments; and his ways past finding out!"

The eternal Father has committed the administration of providence to his Son, who is the heir of all things, by whom also he made the worlds; all power is given unto him in heaven and in earth. He employs a variety of instruments to accomplish his will. The elements of nature, the thunder, the lightning, the whirlwind, and the storm, are under his control, and at his bidding they do his will. The fallen angels and demons, opposed as they are to his moral government, are made to advance his glory. The elect angels that kept their first estate, have always been actively engaged in his service: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" The kings of the earth and subordinate magistrates are the powers that are of

God, and they are appointed by him in their various stations, that his purposes through them may be accomplished. "My Father worketh hitherto," says Jesus Christ; "and I work." He makes the dispensations of his providence to subserve the interests of his church. "He maketh the wrath of man to praise him, and the remainder of that wrath he restraineth." The most unlikely things are made to promote the enlargement of his spiritual empire.

But for an unseen power exerted over the human family, confusion, distraction, and misery would prevail to such an alarming extent, that without almost any alleviation, the present world would be a place of weeping, wailing, and woe. It is also a matter of unfeigned thankfulness that the God of providence is the God of grace, and that he has provided a remedy for a perishing world in the redemption that is in Christ Jesus. In his providence he is opening effectual doors to the ministers of the gospel, that they may proclaim to the world the unsearchable riches of Christ, that the kingdom of righteousness, and peace, and joy in the Holy Ghost may come. The doctrine of a divine providence is calculated to encourage the faith and hope of believers in Jesus, to raise them above over-anxious care, to make them willing without reserve to commit their way to the Lord, to trust also in him in times of darkness, as well as in seasons of light. It should guard them against attributing that to providence which may arise from their own imprudence or neglect. Let all diligently seek first the kingdom of God and his righteousness; and all providential things needful will be added unto them.

Bristol, June 21, 1842.

ON BAPTIST CHAPELS.

BY MR. E. TRICKETT.

THERE are many persons who fully admit the importance of the truth, that Christians should assemble for the public worship of God, and that places should therefore be erected in which they may do so, who greatly overlook the importance of such places being in every way suitable for the purpose for which they are set apart. Of such persons we believe that there is as great a proportion in the baptist as in any other denomination of dissenters, and, consequently, that the chapels belonging to it are not as suitable for the purposes for which they are required as they might and as they ought to be. That this opinion with respect to the chapels is correct, it is now our intention to show; and, in order to do this, we shall attempt to point out, how such places should be built; how in contrast with that they are built; and what means might be employed to make the latter more in accordance with the former.

In attempting to point out how a chapel ought to be built, the first thing we have to notice is the site upon which it is to be erected. The site of a chapel should be one which is central, public, respectable, and easy of access. It should be central with respect to those who are expected to attend the chapel, since many, on account of business or weakness, cannot go to a great distance for that purpose. It should be one which is in a prominent situation, since it is for the use of the public. It should be in a respectable locality, since it comports better with the purpose for which it is selected, and the character of those who frequent it, that it should be so; and it should be one which is easy of access, since if the ways are not sufficiently wide and cleanly, some per-

sons will be deterred from going to the chapel, and those who do go will feel their way thither to be very unpleasant.

Next to the site, the exterior of the building claims our attention. This should be distinguished for its beauty and utility. For beauty in the fitness, simplicity, and symmetry of the parts, taken individually and collectively, since such an exterior will be inviting in appearance, accord with the end for which the building is designed, and correspond in some degree to the works of him to whose worship it is appropriated, who in all his works has put his stamp of approbation on that which is thus beautiful, and has taught man with what appropriateness of form his works ought to be made. The exterior should also be distinguished for utility. It should be so, in the entrances being of a good width and sufficient in number, since this is necessary for free egress; in the windows being large and numerous, since a good light is needed; and in that which is merely ornamental being avoided, since it unnecessarily adds to the expense. Hence, too strict an adherence should not be maintained to architecture of a Gothic kind; for, though the windows and entrances of it may be suitable, there is in it much ornament of a grotesque and unnecessary character. Nor should architecture of a Grecian kind be too strictly adhered to; for, if so, the entrances and windows would be too few and small, and the appearance too heavy and dull; and, with respect to any mode of building, more attention should be paid to present utility and appearance, than to the past form of buildings, erected for far different purposes, in a different climate, and at an enormous expense.

Having noticed the leading things to be attended to as to the site and exterior of a chapel, we now proceed to notice those of the interior.

In constructing the interior, the speaker should be placed so that he can see all his hearers; the congregation so that each one can see the speaker, choir, and baptistery; and the speaker and choir where they can be best heard. For these purposes, the best construction of the interior of a chapel, not having a gallery, and being intended to hold one hundred persons, or from that to five hundred, would, as it appears to us, be the following:—to arrange all the seats in the form of half a circle; to place the speaker's desk where the centre of the circle would be if it were completed; to elevate the desk a little, and the rows of seats successively above each other, so that the speaker can see each, and can conveniently be seen by all, and to have the communion-table and baptistery before the pulpit, and the choir in the same place, or in a recess behind the desk of the speaker, especially the latter if an organ be used. If the chapel is to have a gallery, and be intended for more than five hundred persons, it would be necessary to adopt a plan somewhat different. The plan which would then be the best appears to us to be the following. Retaining the half-circular form of the seats in front of the pulpit, to have the latter carried back in a straight line to as great a distance from its position in the first case as from the centre to the circumference of the circle: to have the pews carried along the sides of the chapel in a straight line towards, and to end in a line with, the pulpit: to have these pews and those in front slightly elevated above each other: to have as much space left within both as that there shall be room for an aisle to be carried around the chapel within them, and for there to be pews, straight in their form, facing

the pulpit, ranged two deep, in the central part of the chapel within that aisle: to have the gallery placed directly over those pews which are at the side and in the front, sufficiently high above them, of the same form, and differing only in the seats being more raised above each other, and in two or three of the seats being brought round, and near to the back of the pulpit, of the same form as those at the front: to have the organ, if one be used, upon, and the small vestries under, that part of the gallery which is behind the pulpit; and to have the choir and baptistery in front of, and near to, the pulpit, on a platform raised a few feet above the central part of the chapel, and to have the pillars by which the gallery is supported, of iron, and as narrow as possible in diameter, so as not to obstruct the sight. By such an arrangement, the pews will be so placed as to offer no obstruction to the sound of the preacher's voice, but so as materially to assist its transmission, and so that he will be able to see all, and can be seen by all. The organ being placed on the gallery, and the singers in the body of the chapel, and both in front of the congregation, there will be no difficulty as to situation in their leading the singing. As to the pews, they ought not to be higher than common chairs. Those in the gallery at the back of the preacher should be appropriated to the sabbath-school children, since elsewhere they would annoy the minister by their restlessness. They ought to be of such a number as that a third part may be free, and so convenient as that each shall be furnished with places for hats, umbrellas, and books; and some should be of so large a size as to have seats on three sides, and a table in front.

As to regulating the temperature of a chapel, there should be an apparatus for this purpose, to which a thermometer should be added, so that the degree of temperature in a chapel being known, if

it be not sufficiently high, it may be raised to that height which is necessary to make the chapel comfortable. When hot-water pipes are used, they are so laid, as that very little heat can radiate from them; perhaps, with a little skill, the iron pillars of the gallery might be made also to conduct the warm water, in which case much more heat would be radiated than by the present method. As to ventilation, the ceiling of a chapel should be lofty, and have numerous apertures placed around it, close to the wall, that ventilation may be carried on in a manner not deficient either in operation, comfort, or appearance.

Having noticed the principal things which ought to be found in a chapel, let us lastly consider the appendages of such a place. With respect to these, it is necessary to inquire, How many?—of what construction?—and, in what situation, they ought to be?

As to how many there ought to be, three small vestries are necessary, since one is wanted for the minister, and two for the baptisms, committee meetings, library, &c.; and, in addition to these, one large vestry for the week-night meetings, and one or two school-rooms are also necessary. As to the question, how these places should be constructed, it is only necessary to say, that, as to the vestry for the week-night meetings, it should be of the same form as a chapel without a gallery, and, as it would be principally attended in an evening, means should be taken that it may not be wanting in a proper temperature and ventilation. Two fires, open to the view of the congregation, and being one on each side of the speaker, would be best, since such an arrangement would give the appearance of comfort to the room, and also afford sufficient warmth. The school-rooms ought to be constructed as the best of the kind generally are, and, if possible, with better ventilation.

As to where these buildings should be

placed, the smaller vestries should be very near the pulpit, since this is necessary for the preacher's convenience and the baptisms. And the larger vestry should be easy of access, since it is frequented as much even as the chapel.

The vestries and school-rooms might be so situated with respect to the chapel, and only so far separated from it, as that at anniversaries, and on similar occasions, when more chapel room than usual was needed, it might be obtained by sliding down or aside the moveable partitions which separated the vestries and school-rooms from the chapel.

Having endeavoured to show how baptist chapels ought to be built, let us next turn our attention to those which are now in use throughout England. Passing by the damp, uninviting, barn-looking places which are here and there to be found, and the low, confined, and unhealthy rooms which in some places are used, let us look at what are deemed the best chapels in our towns and cities. These we shall find are very deficient in most of the things which we have mentioned. As to site, many of them are out of the way, close in some instances to a noisy manufactory, whence dust, and smoke, and noise arise to the annoyance of those who attend the chapel. Some are hid in corners, as if religion, or the peculiar principles of the baptist denomination, were things to be ashamed of; originally caused it may be by persecution, but as such a cause has long since passed, the effect which it had produced should also have been removed. As to exterior, instead of baptist chapels being equal or superior to buildings of the same size in the same neighbourhood, they are in many places inferior; instead of being remarkable for the appropriateness of their appearance, they are remarkable in having it singularly inappropriate. If an attempt be made at something like architecture, either the Grecian is chosen, with much

of its heavy and dull appearance, or the Gothic, with much of its unmeaning finery. Many chapels have some of their windows blocked up, and the others so situated that they look out on the smoky tiles and chimneys of other buildings; and have the entrances so narrow or few, that it is with the greatest difficulty that the congregation can leave.

As to the interior, the pews are so arranged that half the people have to sit sideways to look at the preacher, and are so little raised above each other that many cannot see him at all. The baptistery is so situated, that on a baptism taking place the congregation is very disorderly. The singing pew in many places is in the front part of the gallery, so that the sound of the singers' voices has to take an acute angle before it can reach those who are under the galleries, in consequence of which the latter are obliged to sing behind, instead of together with, those who are conducting the singing, and, not being able to hear them distinctly, some prefer not to sing at all, and hence this delightful part of the worship of the sanctuary is in some measure prevented. If there be a gallery in a chapel, it is frequently only at one end, and as air is a much feebler conductor of sound than the material of which the side galleries are constructed, the speaker has to exert himself nearly twice as much in order to be heard when they are wanting, as he would if they were present. The pews are few in number, so that instead of one in three being set apart as free, all, or nearly so, are let, or intended to be so; and so that, instead of some being let at a low rate, in order that the respectable poor who wish to pay what they can may not feel it difficult to do so, the pews are fixed at as high a price as possible, without sufficient regard to the circumstances of those who are expected to occupy them. The pews are also made so high and strong, that they seem as if they

were intended as places of confinement for the disorderly, rather than the purpose for which, and the persons for whom, they are intended.

As to temperature, in some chapels, in which unhappily the attendance is not good, and no means are adopted for warming them, the cold is frequently so great that the people feel the close of the service to be a great relief, and are often deterred from attending the chapel on that very account. The ceilings of the chapels are almost invariably lower than they should be, in order to be in keeping with the size of the building, and, especially in height and proper apertures, are very unfit for assisting ventilation, so that when one of them is filled on an evening, from the burning of the lights, and the breathing of the people, and there being no outlet for the foul air, the air soon becomes very unpleasant and injurious: those with weak lungs find it especially so; and, on account of it, it is no uncommon thing for others to faint away, to the annoyance of the preacher and the injury of the audience. In some chapels, large, massive pillars are placed to support the ceiling, which interrupt considerably the view of the speaker and hearer, stop the sound of the speaker's voice, and give to the buildings a vault, dungeon-like appearance.

As to vestries, they are generally wanting, either as to number or convenience. In some places there is only one for every purpose, and even that is cold, damp, and smoky. If the vestries are not wanting in number, they frequently are in situation, so that the minister and baptized have to take a circuitous route in order to reach them. The vestry for the week-night meetings, if there be one, for frequently there is not, is generally badly arranged, and any thing but comfortable; and, as to the school-rooms, they are commonly low, ill-ventilated places.

Having attempted to point out the things which should be attended to in the construction of baptist chapels, and to show how very generally they have been, or are, neglected, the questions may be asked, How is it that such is the case? and what means should be used in order that this may be remedied?

One principal reason why baptist chapels are not better than they are, is, in many instances, that there has not been sufficient information on the point; and hence the necessity for the remarks which we have made, which, if they do not point out, may perhaps be the means of eliciting, whatever may be the best to be done.

Another reason is, that those upon whom the matter depends are unwilling to exert themselves about it, from a consideration of the effort and expense which it would require. These will make any excuse rather than try to make the house of God what it ought to be. If the attendance at the chapel be good, they say there is no need for alteration; and, if bad, that they must wait till it is better. Some ministers are wearing themselves out by attempting to keep up their congregation, when the place in which they preach tends in no small degree to dwindle it down; and the minister is blamed because he does not draw the congregation to an uninviting place which another does to one of a contrary character.

Another obstacle to improvement is that which arises from the associations which are connected with the old places. Every pillar, and timber, and stone, has connected with it the accumulated associations of years, and therefore those who ought, and perhaps, if it were otherwise, would be, the first to improve the chapel, resist all such alteration. Hence some places are permitted to remain year after year without alteration, in which it is greatly needed. If the attendance be thin at such places, they

should be made better, that the attendance may become so; and, if the attendance be good, and all the eligible sittings are let, then some alteration ought to be made, since many, on hearing that the sittings are all taken, and others who on applying are told the same, will refrain from attending at the chapel; and a chapel when all its sittings are let is not at a stand, but, like a limb which is not allowed room for its growth, it begins to have in it premature weakness and decay. And if in a chapel there be not numerous and comfortable sittings for the poor, such a thing shows, whether it arise from bad arrangement or the place being too small, that some alteration is needed. The poor ought not to be put in the aisles, in pews where nobody else will sit, on backless forms where their wearied limbs are to be made more weary still after the labours of the week, but in good seats with backs to, in which they shall feel at home, and which shall only differ so far from the rest, as that the poor may see that they are free, and may enter them without the feeling that they are intruding into places which are designed for others. Many persons must acknowledge that their houses are much better adapted for habitation than the house of prayer which they frequent is for the worship of God, and that, such being the case, the words of the prophet might with propriety be addressed to them, "Is it time for you, O ye, to dwell in ceiled houses, and this house lie waste?" There are other places besides the sanctuary open on the Lord's day, which, in the comfort and convenience of their internal arrangements are far superior to it, to which there is a stronger disposition in the mass of the people to go, and from which it is less easy to repel by uncomfortableness than from the house of prayer.

There may be instances in which congregations would be glad to have good

chapels, but they are deterred from endeavouring to obtain them by the great difficulties which lie in the way; for after all possible ways of lessening the expense have been adopted, it must still unavoidably be great. Some there may be who have not yet had a chapel, who wish to have one, but who, being unable to meet the expense of erection, are ready to sit down, regarding it as a hopeless affair. Some may have engaged in the erection of chapels, the cost of which is not yet raised; and therefore they feel, that however much they might wish to improve them, the debt must be liquidated before they attempt any thing more. Now, in face of all the difficulties lying in the way, increased as they are at every point by the selfishness of the human heart on the one hand, and the want of courage on the other, we feel no hesitation in asserting, that if a number of individuals are bent on having a chapel as suitable for the purpose for which it is used as human art and ingenuity can make it, there is no insurmountable difficulty in the way.

In attempting to show this position to be correct, we wish to avoid every thing which is chimerical, and to suggest nothing but what poor men, with determined perseverance, can accomplish. That a number of poor persons, combining together, would be able to erect a chapel, there is proof in what the brethren in Jamaica have done, and in what has been done by others in our own land. And that such places might not only be what are called chapels, but what might with propriety be called good chapels, there is proof in the fact, that it is as expensive, or nearly so, to make them unfit as it is to make them fit for the use for which they are intended. What is wanting at one point of time must be made up by prolonged effort, and what is wanting in individual ability must be made up by that of numbers. For a number of poor persons may accomplish that by perseverance

which they could not attain at once, and though few in themselves, they can act upon many in soliciting assistance, and so increase their means greatly. There is, we know, a great backwardness in many minds to beg for the cause of God, but we do not see why there should be. If they who engage in soliciting contributions for the cause of God from others, called to mind, that in proportion to the difficulty in thus serving him, and the manner in which they surmounted that difficulty, so would be their ultimate reward; that they were asking for that which was not man's, but God's; asking for it, not for themselves, but for him who was its owner; and that by their efforts they would be assisting materially the advancement of his cause; if they were nearly every where met with coldness, or rebuke, or refusal, and regarded as unwelcome visitors; yet they would take joyfully the reproach of Christ, and rejoice in the toils of his service.

The means to be adopted as to the erection of a chapel, which we would suggest, are the following.

Suppose that fifty persons, who are among the working population, or any smaller number of individuals, whose means amount to what may be the means of those fifty persons, wish to have a good chapel. We will suppose that they have hired a room for present use, of which they make vestry, school-room, and chapel. Let them commence weekly subscriptions among themselves, and solicit contributions from those who live in the immediate neighbourhood. In doing the latter, let them receive the smallest sum, since every such amount once given may lead the person who gives it afterwards to give more, and will cause him to take an interest in the undertaking. Meanwhile, let those fifty persons look out for a site on which to build the chapel. Let the one selected be as suitable as they can get, and as their means will enable them to purchase. Let it be large enough for cha-

pel, and vestries, and schools ; the last, however, may be at a short distance from the chapel, if the site be not sufficiently large. Let an effort be made to have the site paid for, before a stone is laid. In some instances, a grant of ground may be obtained from a proprietor of land in the neighbourhood ; in such a case, care must be taken that it be large enough and well situated, otherwise it had better have been withheld.

Let the next effort be directed towards building a lecture-room, in the form of a chapel without a gallery, of which we have spoken, and so placed as that it will be uniform with, and conveniently situated near to, the chapel, when it shall afterwards have been erected. Let a plan of the whole be drawn by an architect. Let labour or materials be now solicited where money cannot be obtained, for many will give either one or the other of these who cannot, or will not, give money ; and, whatever may be promised or given, let it be seen that its worth is appreciated. Meanwhile, let estimates be advertised for, stating both amount for and time in which the building can be erected. When half the amount is raised which the building will cost, let the building commence forthwith, the precaution being taken that that person's estimate is chosen who may be relied upon as to time and as to price. Let the subscriptions go on during the time in which the building is being erected, till, with the collections which are made at the opening, the lecture-room is paid for.

Lastly, in a similar way let the grand effort be made for the chapel, school-rooms, and smaller vestries. Let the same means be adopted as to obtaining subscriptions, and as to ascertaining the cost, and let the same proportionate amount be raised before the building is commenced. Let full publicity be given as to the opening of the chapel ; and let there be a determination that it shall be

as neat and comfortable as possible, both as to exterior and interior. The chapel, having been erected in this manner, one or more yearly efforts should be made to clear off the remaining debt, which effort or efforts should take the precedence of all others.

Now, adopting a plan such as this which we have proposed might take years of effort, but the labour would be well spent, and it would not take as many years as the present mode of attending to the business does ; and if the attempt were made to make every thing as suitable for the object as possible, both in use and appearance, it would be so much in advance of the present places as that, if once done, it would be done for centuries.

There are many things connected with the subject on which we have been treating besides those which we have noticed, and much more might be said respecting those which we have noticed than we have said. We have not attempted to say all that could be said, but what we conceived to be of chief importance.

There is so little information in the mind of the public upon the subject, that it appears to us that it would be well if a work were written, containing plans, and specifications, and other information respecting it. Such a work might be in the form of a prize essay ; and that it is much needed will appear, if we remember, that among those who have entrusted to them the building of the chapels belonging to the denomination are persons of every variety of ability and taste ; and that there will still, no doubt, be chapels built, for which, on account of the expense, no architect will be employed ; and that, therefore, a good work on the subject, which might be in the hands of the public, would be exceedingly useful.

Baptist College, Bristol.

PRAYER MEETINGS.

No Christian church ever did prosper, no one ever can, without prayer meetings: and the statement here made will seem fully sustained by referring to the history of facts, as connected particularly with the spirituality of the saints and the conversion of sinners. Mark those churches in which prayer meetings have been neglected by degrees until they have been finally given up: and you will see invariably that such churches have only 'a name to live, while they are dead.' Observe again, where these meetings are conducted with great formality, and you will invariably find such churches as cold and formal as are their prayer meetings. But the churches are ever blessed of God where the meetings are suitably conducted and faithfully observed: and we say for the encouragement of the few who generally sustain our prayer meetings, it is in answer to your importunities that Zion is blessed and prospered. But without importunate prayer we are not to expect a blessing; for "the Lord will be inquired of by the house of Israel, to do these things for them."—*New York Baptist Association, Circular Letter of 1842.*

THE GARDEN OF GETHSEMANE.

THOU garden of Gethsemane,
Scene of Immanuel's agony,
Here let me pause and think!
I would retire awhile and look
On the dark waters of that brook
Which he was made to drink.

Can that be he, so lonely there,
Whose piteous look and pleading prayer
Might melt a heart of stone?
Lord of the radiant seraphim!
Creation owes its birth to him:—
And must his death atone?

Strange and amazing agony!
School of divinest mystery!
Life's cradle in a tomb!
No more the earth shall groan accursed;
His gushing blood relieves its thirst,—
The pledge of Eden's bloom.

'Tis thus he plants, for us to rise,
That mystic ladder to the skies,
The purchase of his blood.
Behold, what myriad squadrons bright
Upon its summit, crowned with light,
Invite us up to God.

Thou wondrous garden! What a scene
Of love and sorrow thou hast been!—
Oh, when I look on thee,
It seems as though the angel given
To strengthen Christ, again left heaven
There to commune with me!

REVIEWS.

The Antiquities of the Christian Church. Translated and compiled from the works of Augusti; with numerous additions from Rheinwald, Siegel, and others. By the Rev. LYMAN COLEMAN. Reprinted from the American edition of 1841. London: 8vo. pp. 224. Price 5s. 6d.

ON subjects strictly theological, we value the opinion of our German contemporaries very little: the speculative habits of the national mind, and the character of the philosophy with which they are imbued, are unfavourable to the perception of revealed truth; and the most distinguished of their number appear to be more eminent for profundity of learning than for solidity of judgment. But on questions of philology and history their testimony is of great worth. Some of the worst theologians among them are men of unwearied research; and, though utterly disqualified for the office of instructors in Christian doctrine, they are more free than Englishmen generally are from certain prepossessions which affect the investigation of facts. We examine questions connected with apostolic teaching and practice under the influence of a consciousness of apostolic authority. It is difficult for even the most upright inquirer in such circumstances to divest himself of a bias towards interpretations accordant with his personal interests, or with the views which he is accustomed to advocate. Many of the most erudite of the German writers, on the contrary, hold apostolic authority so lightly, and deem themselves so little bound by the primitive rule, that they can investigate questions of fact with the most perfect indifference to the result. Lamentable as this is in itself, it is productive of this one advantage, that we may listen to them as we listen in a court of justice to a disinterested witness:—it is no concern of his whether the decision be in favour of the plaintiff or the defendant; he cares not whether the facts tell on one side or on the other; his testimony is given frankly, and, if he be a man of intelligence, it may be received without suspicion.

The study of early ecclesiastical history and Christian antiquity has been carried

on for the most part, in this country, under the influence of a desire to ascertain their bearings on controverted topics. A chief object of the investigator has commonly been to find arguments for or against the Romish church, for or against the English church, for or against episcopacy, or for or against unitarianism. A strong desire to find such arguments wonderfully facilitates their discovery, and leads the investigator to overlook unconsciously whatever is not to his purpose. Among candid men, it is not every one that in such circumstances has sufficient candour to tell the whole truth, or even to believe that which does not seem to accord well with his theory. The German professor, on the other hand, frequently studies the inspired writings, or the records of primitive times, simply in the spirit of an antiquarian; and is willing to give freely and fairly to the literati, for whose approbation alone he cares, the result of his antiquarian researches.

The basis of the work before us is a German publication, in three volumes, entitled "*Handbuch der christlichen Archäologie*," by Augusti, Professor of Theology at Bonn, and Oberconsistorialrath at Coblenz. The compiler has availed himself, however, of additional aid derivable from a larger work by the same author published a few years previously, in twelve octavo volumes; and of the works of Rheinwald, Siegel, Neander, Gieseler, and others. Professor Sears of Newton Theological Institution bears testimony to the translator's ability, candour, and general accuracy. He says, "The difficult task of making a judicious selection of the matter, of arranging it, and of adapting it to the mass of American readers, appears to have been performed, not only with great care, but in the exercise of a sound discrimination." We venture to add, that it is as well adapted to the meridian of England as of the United States, and that the proprietors of Ward's Library of Standard Divinity have rendered service to the British public by making it a part of their valuable series.

To one important particular, in which

writers on the subject are usually defective, general though not uniform attention has been paid; we refer to the precise date of the customs described. The expressions, "primitive times," "first ages," "ecclesiastical antiquity," and others of similar import, are often used very indefinitely, as though there were a uniformity, instead of a progressive change, in the opinions and practices of the first five or six centuries. The fact is, however, that the Christian church in the middle of the second century wore a very different aspect from that of the Christian church in the middle of the first century; that in the middle of the third century it was much farther removed from apostolic simplicity than in the middle of the second; and that before the fourth century was completed an entire transformation had taken place. It is always necessary to distinguish carefully, when speaking of the early ages, whether reference is made to the age of Paul, or of Justin Martyr, or of Cyprian, or of Augustine. The age to the spirit and practice of which we deem it the duty of Christians and Christian churches to return, is not any age succeeding that of the apostles, but that of the inspired guides themselves; nay, a practice would not be necessarily worthy of our imitation because it was traced to apostolic times; it might be one of those practices which the apostles censured, or would have censured had it fallen under their notice; its antiquity, however great, gives it no claim upon our regard further than it can be shown or fairly presumed to have had apostolic sanction. Diotrephes had no more lawful authority in the church than Hildebrand; and the practices of Polycarp or Ignatius are no more binding upon us than the regulations of John Wesley. The sole recommendation of an ancient custom is the presumption in favour of its apostolicity; and this diminishes year by year as we proceed down the stream of time.

The curiosity of some of our readers will be excited to learn what evidence is brought forward in this work of the early prevalence of infant baptism. As the authors and the translator all belong to pædobaptist churches, we may expect to find that clear evidence is adduced of this in the chapter on baptism, if German industry and erudition could furnish it. German theologians are however accustomed freely to admit that infant baptism

is not discernible in the apostolic age; and the section on infant baptism opens with the ominous remark that its introduction has reversed in some respects the original order of proceeding:

"The general introduction of the rite of infant baptism has so far changed the regulations of the church concerning the qualifications of candidates, and their admission, that what was formerly the rule in this respect has become the exception. The institutions of the church during the first five centuries concerning the requisite preparations for baptism, and all the laws and rules that existed during that period, relating to the acceptance or rejection of candidates, necessarily fell into disuse when the baptism of infants began not only to be permitted but enjoined as a duty, and almost universally observed. The old rule which prescribed caution in the admission of candidates, and a careful preparation for the rite, was, after the sixth century, applicable for the most part only to Jewish, heathen, and other proselytes. The discipline which was formerly requisite, preparatory to baptism, now followed this rite as a needful qualification for communion."—p. 116.

This accords with the view generally taken by German investigators, though Augusti himself so far differs from the majority of his brethren as to express an opinion that the ancient church understood that Christian baptism was designed for all, in the fullest sense of the term, no nation,⁹ or class, or sex, or age, being excluded.

"In common with all who observe this rite, and maintain the doctrine of infant baptism," says Mr. Coleman, "the learned in Germany generally admit, indeed, the authenticity of the historical testimony on which our author relies. They admit that infant baptism was a usage of the primitive church as early as the time of Cyprian, Tertullian, or even of Irenæus; but they refuse to follow us in the conclusion that this ordinance must have been instituted by the authority and supported by the example of the apostles. They either deny that the baptism of infant children was authorized by Christ and his apostles, or they content themselves with stating the historical facts in relation to the subject—giving the earliest evidence of the rite in question, without advancing any theory whatever respecting the origin of this ordinance.

"For the gratification of the common reader, the views of some of the learned German scholars on this vexed question in theology are given below.

"Baumgarten-Crusius supposes that infant

baptism was not inconsistent with the views of the primitive church; but he finds no satisfactory evidence of the practice of the rite in the first two centuries. He admits that it was practised in the time of Cyprian and of Tertullian, and that in the fourth century it had become general.—*Dogmengeschichte* ii. th. iii. abschn. s. 1208, 9.

"Hahn contents himself with the 'assertion that there is no clear example of infant baptism to be found either in the scriptures or during the first hundred and fifty years of the Christian era.' He makes no comment upon the examples on record, nor does he inform us what he receives as a *clear example*. But he justifies infant baptism as a useful institution, which ought to be retained.—*Christlichen Glaubens*, s. 123, s. 557.

"De Wette, in commenting upon 1 Cor. vii. 14, allows that in the time of the apostles children were not baptized, but alleges this same passage as scriptural authority for receiving them to this ordinance.—*Geschichte der Kindertaufe*, th. Stud. u. Kr. 1830; s. 671.

"Neander also agrees with De Wette on this point.—*Geschichte der Pflanzung*, p. 141.

"According to Rheinwald, p. 41, 'traces of infant baptism appear in the western church after the middle of the second century, i. e. within about fifty years of the apostolic age; and towards the end of this century it becomes the subject of controversy in Proconsular Africa. Though its necessity was asserted in Africa and Egypt in the beginning of the third, it was, even to the end of the fourth century, by no means universally observed, least of all in the eastern church; and finally became a general ecclesiastical institution in the age of Augustine.—*Archæologie*, s. 111, s. 313, vgl. *Tafel*. i. *Kirchliche Sitte*.

"Gieseler simply says that in the first period of his history, from A.D. 117 to 193, 'the baptism of infants was not a universal custom, and was sometimes expressly discountenanced.' For his authority he quotes Tertullian, *De Baptismo*, c. 18, as given in the sequel.—*Kirchengeschichte*, s. 52, s. 175.

"Siegel maintains that infant baptism is of apostolical authority.—*Handbuch der Christlich-Kirchen Alterthümen*, bd. iv. 476.

"Neander concludes, from the late appearance of any express mention of infant baptism, and the long-continued opposition to it, that it was not of apostolical origin.—*Geschichte der ch. Kirche durch die Apostel*. i. bd. 140. Again he says, "the ordinance was not established by Christ, and cannot be *proved* to have been instituted by the apostles."—*K. Gesch.* bd. ii. abth. ii. s. 649.

"Such, then, are the views of some of the most distinguished German scholars of the present day. But enough. Authority is not argument, nor is an ostentatious parade of names of any avail either to establish truth or refute error. These authors themselves generally admit the validity of the testimony of the early fathers; nor does it appear that, with all their research, directed even by German diligence and scholarship, they have essentially varied the historical argument drawn from original sources in favour of infant baptism."—Pp. 116, 117.

True, authority is not argument. But in a question of history, if we deny the existence of a practice which others assert to have been prevalent, it is worthy of notice that "German diligence and scholarship" have been expended in the investigation without being able to discover it. Mr. Coleman, however, having fairly given these opinions of German literati in opposition to his own, sets himself to counteract them by "a concise exhibition of the historical evidence in favour of the theory that this ordinance was instituted by divine authority, and as such was observed by the primitive and apostolic church." He begins with Augustine—quotes Cyprian—cites Origen—comes next to Tertullian—argues that Irenæus meant baptized when he said regenerated—gives up Justin Martyr, Herimas, and Clemens Romanus, but maintains that "children usually constitute a part of a household; and baptism by households of necessity implies infant baptism." He adds,

"The foregoing are the most important historical authorities in favour of infant baptism as a usage of the primitive church. They have long been before the public. They have been a thousand times summoned and marshalled for the onset, and a thousand times contested, and still the conflict continues as undecided as ever. There they are, however, on the records of history, unchallenged, unimpeached, and there they will be for ever—the unhappy subject of controversy and division to kindred in Christ, who else had been one in sentiment and in name, as they still are in all other essential points of faith and practice."—P. 119.

So melancholy a view of the future does not belong to our creed: we do not believe that the controversy respecting the subjects of baptism will be everlasting. Already we can look on these "records of history" undismayed; and in process of time others may learn to

contemplate them with equal serenity. But this we cordially concede: "They have long been before the public. They have been a thousand times summoned and marshalled for the onset, and a thousand times contested." Mr. Coleman, with the results of German industry at his feet, has not been able to add one to those with which all theologians have long been familiar.

The section on the "mode and form of baptism" we will present to our readers entire, without note or comment.

"To this head belong—1. The manner in which the candidate for baptism received the appointed element, *water*. 2. The ceremonies observed by the officiating persons in administering the ordinance. In regard to both of these points, considerable difference of opinion and usage prevailed in the ancient church, from a very early period; nor are the eastern and western churches to this day agreed in this matter. This difference, however, has uniformly been treated as of less importance by the latter than by the former church.

"1. *Immersion, or dipping.* In the primitive church this was undeniably the common mode of baptism. The utmost that can be said of *sprinkling* in that early period is, that it was, in case of necessity, permitted as an exception to a general rule. This fact is so well established that it were needless to adduce authorities in proof of it. The reader will be directed to them by references elsewhere; but there are some points in connexion with this rite which require particular attention.

"It is a great mistake to suppose that baptism by immersion was discontinued when infant baptism became prevalent. This was as early as the sixth century; but the practice of immersion continued until the thirteenth or fourteenth century. Indeed, it has never been formally abandoned, but is still the mode of administering infant baptism in the Greek church.

"Trine immersion was early practised in the church. The sacramentary of Gregory the Great directs that the person to be baptized should be immersed at the mention of each of the persons of the Trinity, the Father, the Son, and the Holy Ghost. Tertullian says, "We receive the water of baptism not merely once, but three times, at the mention of each of the persons of the Holy Trinity;" and again, 'We are plunged thrice in the water of baptism.' Basil the Great, Jerome, and Ambrose, believed this custom to have been introduced by the apostles, though no authority for this supposition is found in the New Testament. Other of the fathers supposed the practice of trine im-

mersion to refer, not to the three persons in the godhead, but to the three great events which completed the work of our redemption—the death, resurrection, and ascension of Christ.

"Single immersion was at times considered valid. This decision was given by Gregory the Great, in a controversy with the Arians in Spain, who maintained that trine immersion denoted *three gradations* in the godhead. Gregory, on the contrary, declared baptism by single immersion to be valid, and aptly significant of the *unity* of the Deity. This division was afterwards confirmed by the Council of Toledo.

"In the early centuries, all persons who received baptism were completely undressed, without distinction of age or sex. This circumstance was thought to be emblematical of the putting off of the old man and the putting on of the new—the putting away of the defilements of the flesh, &c. A sense of decency at length prevailed against this unaccountable superstition, and it was by degrees discontinued.

"2. *Aspersio or sprinkling.* After the lapse of several centuries, this form of baptism gradually took the place of immersion, without any established rule of the church, or formal renunciation of the rite of immersion. The form was not esteemed essential to the validity of the ordinance.

"The eastern church, however, in direct opposition to these views, has uniformly retained the form of immersion as indispensable to the validity of the ordinance, and repeated the rite whenever they have received to their communion persons who had been previously baptized in another manner.

"In defence of the usage of the western church the following considerations are offered:

"1. The primary consideration of the word cannot be of great importance, inasmuch as the rite itself is typical, and therefore derives its importance, not from the literal import of the phrase, but from the significancy and design of the ordinance.

"2. Though no instance of baptism by sprinkling is mentioned in the New Testament, yet there are several cases in which it is hardly possible that it could have been administered by immersion, Acts x. 47, 48; xvi. 32, 33; ii. 41.

"3. In cases of emergency, baptism by aspersion was allowed at a period of high antiquity. Cyprian especially says, that this was legitimate baptism when thus administered to the *sick*. When performed in faith on the part of the minister and the subject, he maintains that the whole is done with due fidelity, and agreeably to the majesty of the divine character.

"This form was also admitted when the bap-

tismal font was too small for the administration of the rite by immersion; and generally, considerations of convenience and of health and climate are mentioned as having influence in regard to the form of administering the ordinance.

"Aspersio did not become general in the west until the thirteenth century, though it appears to have been introduced some time before that period. Thomas Aquinas says, it is safer to baptize by immersion, because this is the general practice. *Tutius est baptizare per modum immersionis, quia hoc habet communis usus.*"—Pp. 122, 123.

Respecting confirmation, Augusti tells us,

"At the stated baptismal seasons the bishop was chiefly occupied with the rites of confirmation; but he sometimes administered also the rites of baptism and unction. When this ordinance was administered in the absence of the bishop, confirmation was solemnized at some convenient season afterwards, either by the bishop or by his representative. Accordingly, confirmation was at times delayed for several years after baptism, especially in large dioceses, which were seldom visited, either on account of their great extent or of the indolence and neglect of the bishop.

"Even after the general introduction of infant baptism, confirmation immediately succeeded baptism. In the oriental churches, baptism, confirmation, and the Lord's Supper, are administered in immediate succession; which is strong evidence that such was the ancient custom.

"The permanent separation of the rites of confirmation from those of baptism cannot probably be assigned to an earlier date than the thirteenth century."—P. 130.

The custom of infant communion, coeval with infant baptism, is described by Augusti thus:

"Agreeably to all the laws and customs of the church, baptism constituted membership with the church. All baptized persons were legitimately numbered among the communicants as members of the church. Accordingly, the sacrament immediately followed the ordinance of baptism, that the members thus received might come at once into the enjoyment of all the rights and privileges of Christian fellowship. But in all these instances the baptized person is of necessity supposed to have been of adult age, capable of exercising faith, according to the injunction, 'Believe, and be baptized.'

"After the general introduction of infant

baptism, the sacrament continued to be administered to all who had been baptized, whether infants or adults. The reason assigned by Cyprian and others for this practice was, 'that age was no impediment; that the grace of God bestowed upon the subjects of baptism was given without measure and without any limitation as to age.' Augustine strongly advocates this practice, and for authority appeals to John vi. 53, 'Except ye eat the flesh of the Son of man, and drink his blood, you have no life in you.'

"The custom of infant communion continued for several centuries. It is mentioned in the third Council of Tours, A.D. 813, and even the Council of Trent, A.D. 1545, only decreed that it should not be considered essential to salvation. It is still scrupulously observed by the Greek church."—P. 138.

The following is part of the information given respecting the institution of deaconesses, a subject to which the attention of the churches in many parts of this country is at present directed:

"The terms *διάκονοι, χήραι, πρεσβύτεραι*, in many passages, distinctly indicate that they were appointed to perform the same offices towards the female sex as the deacons discharged for their sex, Rom. xvi. 1, 2, 12; 1 Tim. v. 3, seq.; Titus ii. 3, seq.; 1 Tim. iii. 11. No satisfactory explanation has yet been given of the origin of this office; some suppose it to have been derived from the Jews; others, that it was peculiar to the Christian church. Paul's commendation of Phebe, Rom. xvi. 1, 2, however, refutes the hypothesis that they were appointed to administer *exclusively* to their own sex.

"Hugo Grotius, in his commentary on that passage, says, that 'in Judea the deacons could administer freely to the female sex. The office of deaconess was accordingly unknown among the Jews; but in Greece no man was allowed to enter the apartment of that sex, which custom gave rise to two classes of female assistants, one called *πρεσβυτιδες, or προκαθημεναι*, who devoted their attention to the *department* of the women; the other *διάκονοι*, Latin *diaconissæ*, whom Pliny, in his epistle to Trajan, calls *ministrae*, attended to the poor and the sick of their own sex, and provided for their wants.' Others give a different explanation of this matter; and, indeed, it must be admitted that from the second to the fourth century the office was known in many churches in various countries, though it was never universally adopted."—P. 53.

"Their duties were, 1. *To take the care of the poor and the sick.* This in the apostolic age was their principal office—a service so commendable, that, in imitation of it, even Julian

the Apostate required the same. Under this head may also be classed the duty of ministering to martyrs and confessors in prison. 2. *To instruct catechumens and to assist at their baptism.* They instructed female candidates in the symbols, and other things, preparatory to their baptism. Their attendance at the baptism of candidates of their own sex was requisite to assist in divesting them of their raiment, to administer the unction, and to make arrangements for the administration of the ordinance with all the decency becoming a rite so sacred. 3. *To exercise a general oversight over the female members of the church.* This oversight they continued, not only in all the exercises of religious worship, of the sacrament, and of penance, but in private life imparting needful admonition, and making due reports of them to the presbyters and bishop.

"This office ceased in the church at an early period, but the precise time cannot be determined. It was first abrogated in France by the Council of Orange, A.D. 441. But it continued for some time after this, and gradually disappeared from the western church. In the Greek church it became extinct in the twelfth century.

"Morinus offers several reasons for the abrogating of this office in Syria, which were, briefly, that the services of these women became less important after the cessation of the *agapæ* of the primitive church; that the care of the sick and the poor, which had devolved upon the church, was in the time of Constantine assumed by the state; that after the introduction of infant baptism, their attendance at this ordinance became of less importance; and finally,

that they in their turn became troublesome aspirants after the prerogatives of office, just as the abbesses and prioresses of later times assumed all the offices of the bishop, preaching, administering the communion, absolving, excommunicating, and ordaining, at pleasure; abuses which it required all the authority of councils and of the pope himself to rectify. In a word, the order was abolished because it was no longer necessary. *Cessante causâ, cessat effectus.*"—P. 54.

Very few works have been published recently which deserve better than this the attention of studious Christians. To transcribe the titles of the chapters will be to show the interesting nature of its contents. They are as follows: A general view of the organization and worship of the primitive church—names and classes of Christians—the ministers of the church—the inferior officers of the church—appointment to ecclesiastical offices—rank, rights, privileges, and costumes of the clergy—ordination—churches and sacred places—prayers and psalmody of the church—use of the holy scriptures in religious worship—homilies—catechetical instructions—baptism—confirmation—the Lord's supper—discipline of the ancient church—domestic and social character of the primitive Christians—marriage—funeral rites and ceremonies—sacred seasons—festivals and fasts—sacred seasons of the Puritans—the Armenian church. A valuable chronological index, from Rheinwald, is appended.

BRIEF NOTICES.

The Portable Commentary. The Holy Bible, containing the Old and New Testaments: with the most approved marginal references, and explanatory notes, selected from the most distinguished biblical writers. By the Rev. INGRAM COBBIN, M.A. London: Price 10s. cloth.

A small type and thin paper have enabled the publisher to include in a volume not too large for a moderate sized pocket, in addition to the sacred text according to the common version, a central column of marginal references and various readings, nearly fifteen thousand explanatory notes, six maps, and some other

aids to the understanding of the scriptures. The whole has been executed under the superintendence of an editor who has had more practice in the compiling of commentaries, we believe, than any other living man, and whose sentiments are thoroughly evangelical. Though as few words as possible are used in the notes, they are not too brief to be useful. To many of the young the volume will prove, we doubt not, a favourite companion; while some who are more advanced in life, when they look at it, will remark with a sigh, that there was no such thing in existence in those days in which their sight was such as to permit an enjoyment of its advantages.

A Commentary on the Epistle to the Hebrews, by Dr. A. THOLUCK, Consistorial Counsellor, and Professor of Theology in the University of Halle. Translated from the German, by JAMES HAMILTON, M.A., Professor of Modern Languages in the University of Durham. With an Appendix, comprising two Dissertations by the same author, translated by J. E. RYLAND, Esq. Edinburgh: Two volumes, pp. 297 and 301.

An exposition by such a man as Tholuck of an epistle so important and beautiful as that to the Hebrews, cannot fail to excite the attention of all who take delight in biblical criticism. They will be gratified to find that it is a work on which the author has expended much time and thought: it might seem, indeed, to have been the labour of a life. It is absolutely surcharged with learning; so much so that the mind of the writer appears sometimes to be oppressed with its stores, and to have lost a part of its elasticity. To the mere English scholar the work will not be of much value: the quotations in various languages with which it abounds, and the technical phraseology pervading it, will render it to him a sealed book. To competent critics it will be very interesting; though, on some important points, Tholuck's opinions will not be found to coincide with those which are most generally received among us. He argues against the ascription of the epistle to Paul; but when he discusses the question, "If Paul be not, who is the author?" he gives no decided opinion, though he inclines to attribute it to Apollos. We had hoped that Moses Stuart had set the question of its authorship at rest, by his copious induction of internal evidence in favour of its Pauline origin. To this Tholuck adverts, but endeavours to set it aside by charging it with "mechanism." It is however on internal evidence almost exclusively that he relies in rejecting Paul as the author: he acknowledges that "the historical evidence in favour of the Pauline origin, especially as that evidence is drawn from the eastern church, decidedly preponderates." These volumes are the thirty-eighth and thirty-ninth of the Biblical Cabinet.

The Deacon's Office. A Sermon delivered, by appointment, before the Ministers and Messengers of the Baptist Western Association, assembled at Wellington, May 18, 1842; adopted by them, as their Circular Letter for the Present Year, and now, to gratify the wishes of a few friends, published in an unabridged form, as at first delivered. By HENRY TREND, Minister of the Gospel, Bridgewater. London: Houlston and Stoneman: 8vo. pp. 28.

The reality and perpetuity of the deacon's office—the origin of the deacon's office—the scriptural qualifications required for using the office of a deacon well—the mode in which deacons are to be invested with their office—the duration of the deacon's office—the design for the accomplishment of which the deacon's office was instituted—and the propriety of females being appointed to the deaconship, are the principal topics discussed in this sermon. These are subjects of great importance; and, if the vote of the Western Association were not a

sufficient recommendation of the discourse, we should be quite ready to give our own.

Memoir of Mrs. W. W. Duncan; being Recollections of a Daughter. By her Mother. Edinburgh: Oliphant and Son. 16mo. pp. 308.

Mary Lundie, the eldest daughter of the parish minister at Kelso, became the wife of a young Scotch clergyman in 1836, and died in 1840, aged twenty-five years. Her amiable disposition, fervent piety, and highly cultivated intellect, of which this volume furnishes abundant evidence, in prose and verse, endeared her to her connexions; and strangers, especially young mothers, will derive from its records both pleasure and profit.

Birds. London: 16mo. square, pp. 160.

The Nest—the Egg—the Feather—the Song Bird—and Instinct of Birds,—five small publications issued separately by the Religious Tract Society, are here included in one neat volume, in cloth, with gilt edges.

RECENT PUBLICATIONS

Approved.

Account of the Proceedings of the Thirtieth Annual Session of the Baptist Union, held in London, April 25, 26, 28, & 29, 1842; with the Report of the State of the Denomination, and an Appendix. London: Houlston and Stoneman. 8vo. pp. 72.

The Second Annual Report of the Bible Translation Society: Presented to the General Meeting, New Park Street Chapel, Southwark, April 29, 1842. With a List of Contributors, &c. London: Houlston and Stoneman: 8vo. pp. 28.

Not a Labourer wanted for Jamaica: to which is added, an Account of the Newly-erected Villages by the Peasantry there, and their beneficial results; and of the Consequences of re-opening a New Slave Trade, as it relates to Africa, and the Honour of the British Government in breaking her Treaties with Foreign Powers: in a Letter addressed to a Member of Parliament, appointed to sit on the West India Committee. By THOMAS CLARKSON. London: Ward and Co. 8vo. pp. 15.

The Teacher's Farewell: a Parting Gift to Elder Scholars, on their leaving the Sunday School. By the Author of "Little Robert's First Day at the Sabbath School." With an Address to the Reader, by HENRY ALTHANS. London: Snow. 18mo. pp. 162.

The Christian Mother; or Maternal Duties exemplified in the Narratives of the Old and New Testaments. By MARY MILNER, Author of the "Life of Dean Milner." Second Edition. London: 12mo. pp. 167. Price 2s.

Essays on Justification by Faith. By the late Rev. THOMAS ROBINSON, M.A., Vicar of St. Mary's, Leicester. London: (Tract Soc.) 18mo. pp. 69.

Instinct of Birds. London: (Tract Soc.) Square 16mo. pp. 32. Price 4d.

The Eclectic Review, July, 1842. London: Ward & Co.

Canadian Scenery Illustrated. Uniform with American Scenery, Switzerland, Scotland, &c. From Drawings by W. H. BARTLETT. The Literary Department by N. P. WILLIS, Esq. Part XXIII. London. Price 2s.

INTELLIGENCE.

NOVA SCOTIA.

We insert with pleasure the following communication from a friend who takes a lively interest in the proceedings of the Nova Scotia Baptist Education Society, and desires to call the attention of the British public to its affairs.

Favourable notices of the baptist churches in Nova Scotia, and of their labours in the cause of religion and education, have, from time to time, been laid before the Christian public in this country: but, as there exists no source of regular public information respecting them, it is probable that little is generally known of their progress and present condition.

This portion of the Christian community continues to make a steady advance in religious prosperity, and merits the sympathy of independent and baptist brethren in the mother country, as standing with them for the maintenance of the important principles held in common by the great body of dissenters.

Their efforts for education, and the measure of success attending them, forms, however, the most striking feature in their history. It may be remembered, that an academy was formed in 1829 by the Nova Scotia Baptist Association, then consisting of about fifty churches, comprising about 4000 members. Much indifference to education then existed among the people, and, indeed, no small amount of dislike and opposition to efforts of this sort. In other quarters resistance was aroused by those who were very ready to upbraid dissenters as ignorant enthusiasts, but who were at the same time equally unwilling to afford them the means of rising to a higher standard of intellectual and moral improvement.

Persevering efforts, however, speedily raised the academy at Horton to the rank of one of the best in the province. In 1839, ten years after the commencement of the academy, a college was also commenced in close connexion with the former seminary. This institution, after some severe contests in the legislature, has become at length entitled by statute to the privileges of a university, with the name of Acadia College, an advantage to which her Majesty's gracious assent was recently given, and the college is now in full operation, with three professors and twenty-eight students, with a good prospect of enlargement.

The academy continues as before with two teachers and an undiminished number of pupils, averaging fifty and upwards. Ten, or

more, of the students in these seminaries are designed for the ministry, one of whom proposes a mission to the heathen as the object of his future labours; and it is a circumstance calling for great thankfulness, that during the last two years a most pleasing religious influence has prevailed both in the school and college, a large portion of the students and pupils in which are professedly pious.

The officers of the institutions are the Rev. John Pryor, A.M., Professor of Greek, Latin, and Hebrew, a Graduate of King's College, Windsor. Nova Scotia, and who has also completed a course of studies in the Theological Institution at Newton, United States. The Rev. Edmund A. Crawley, A.M., Professor of Moral Philosophy, Logic, and Belles Lettres, also a Graduate of King's College, and who has fulfilled a course in the Theological Seminary at Andover, U.S.; and Mr. Isaac L. Chipman, A.B., Professor of Mathematics and Natural Philosophy, a Graduate of Waterville College, U.S. Mr. Crawley is a native of Ipswich, England; the other gentlemen of Nova Scotia. Mr. Blanchard, the Principal of the Academy, is connected with the Scotch seceders, who are a numerous and influential body in the province.

For pecuniary support these institutions are indebted to an annual allowance from the provincial treasury, to tuition fees, and to the voluntary contributions of the people. About £5,000 have been given in private donations, chiefly of small sums, since 1829.

In a highly beautiful and healthy spot are at present erected two buildings for the accommodation of these institutions; one of which is seventy-eight feet in length and thirty-two feet in breadth, the other, sixty-seven feet by forty. To the latter large additions are about to be made, in order to adapt it exclusively to the purposes of the college.

To the friends of these seminaries who are intimately acquainted with their history and circumstances, the success which has attended them is an unceasing matter for admiration and gratitude. The difficulties which at the beginning beset their attempt, have disappeared before the pressure of unabating perseverance and a righteous cause; and a review of only thirteen years exhibits the spectacle of a small community, a single association, containing even now not much more than sixty churches, and about 6000 members, chiefly the comparatively poor and hardy tillers of the soil, emerging from a previous condition of almost absolute indifference to education, either in ministers or people, struggling with

no small amount of opposition to it in the heart of their own body, and conflicting at every step with the determined opposition of powerful political opponents, and at length establishing amongst themselves a well-organized system of education; and finally obtaining, in favour of their chief institution, the royal sanction to its collegiate privileges.

It will readily be believed, that this amount of success has not been won without much self-denial and persevering industry, as well as that the continued success and increase of these institutions must depend, under God, on the unceasing efforts of their friends. One of the obstacles to advancement most difficult to overcome is the want of a sufficient library. An abundant endowment from such sources of support as have been enumerated is, of course, not to be expected, and the purchase of books to any great amount is therefore impossible. Is not this a mode in which British Christians might, without much difficulty, afford help to their brethren in Nova Scotia? In any large community in the old world, it is supposed, there must be not a few volumes of standard value, that might, without much inconvenience to their owners, be spared toward such an object as the foundation of a college library.

If any kind friend is disposed to take this hint, we are instructed to say that Mr. HADDON, *Castle Street, Finsbury*, will receive and forward to Acadia College either books or any other aid that may be contributed. Any articles that would tend to enlarge the collections in geology, mineralogy, or aid in any other branch of natural science, would also be highly acceptable.

One important object in the establishment of Acadia College, as well as of the Academy at Horton, having been to render the higher branches of education accessible to the middling and lower, as well as the higher classes of the community, and especially to residents in the country, it may be interesting to some to know at what expense a collegiate education may be obtained at these institutions. The sum of about £17 12s. sterling (£22 currency) covers the annual expense of boarding, lodging, washing, and tuition, at either the College or Academy.

The government of the Academy is vested in the executive committee of a society formed for the promotion of education. The same committee, together with six other members, named by the several branches of the legislature, form the government of the College. By an act of the present session (1842), these institutions have become entitled to £444 annually for three years.

The literary course of the higher seminary is strictly collegiate, requiring a respectable proficiency in classical as well as scientific learning in order to matriculation, and comprising a term of four years. Instruction in

Hebrew is also given, and some departments in theology are attended to by the divinity students, and the aim of the friends of the institution is to add from time to time to the number of the instructors, as the increase of students shall render it desirable.

Is it not worthy of inquiry, whether this Seminary or the Academy may not offer important advantages to many persons in the West Indies (especially now that a constant steam navigation is established between them and Halifax, from which city Horton is distant only sixty miles, with a stage running three times a week), in Newfoundland, and other North American Colonies; and even to English subjects in the United States of America, whose attachment for the British government may lead them in some cases to prefer a college in the British dominions.

It may be well to add, that Acadia College is so situated as to be easily accessible, not only to the population of Nova Scotia, but also to that of New Brunswick, who are beginning to avail themselves of the advantage it offers.

ASSOCIATIONS.

WESTERN.

The annual meeting of the Western Association, consisting of forty-nine churches, was held May 17th and 18th, at Wellington. The Rev. J. Baynes was chosen moderator, and the Rev. H. Trend re-appointed secretary. Messrs. Foot, Trend, and Wayland preached; and, the necessary materials not having been furnished for the compilation of a history of the churches, which was to have formed the Circular Letter, Mr. Trend was requested to print his sermon "on the deacon's office," in lieu of the Circular. At the meetings for business the following resolutions were passed:

"That this association, feeling the importance of the object to which the profits of the Baptist Magazine are devoted, namely, the relief of the widows of baptist ministers; and considering the publication itself, in its present improved state, as admirably adapted to promote the interests of the denomination, and the usefulness and edification of its members, earnestly recommends the pastors and deacons of the associated churches to promote its wider and more general circulation.

"That the churches of the association be requested to raise a contribution towards the funds of the Baptist Union by the end of August, and remit the same to the secretary, to be by him forwarded to the treasurer of the Union.

"That brethren W. D. Horsey, T. Horsey, G. Stevenson, and S. Brown, be appointed a standing committee, to give advice and assistance, when required, in reference to the trust-deeds and property of the chapels in this association."

The next association meeting is fixed for Honiton, on the Wednesday and Thursday in Whitsun-week, 1843. The statistics are as follows:

Baptized	204
Received by lotter	24
Restored	8
	— 236
Removed by death	38
Dismissed	30
Excluded	35
Withdrawn	31
	— 134
Clear increase	102
Number of members	3263
Schools	47
Teachers	464
Children	3796
Village or other stations	62

SOUTHERN.

The ministers and messengers of the Southern Association, which comprises thirty-three churches, situated principally in Hampshire, assembled, May 17th, in White's Row Chapel, Portsea. The Rev. T. Morris was chosen moderator, and the Rev. T. Tilly, secretary. The Circular Letter, written by Mr. Yarnold, was on "self-denial in the promotion of the cause of Christ at home and abroad." Sermons were delivered by the brethren Pulsford, Millard, and New. The following are some of the resolutions passed at the meeting for business.

"1. That the churches of Poulner, near Ringwood, and of Hedge-end, near Botley, be received into this Association.

"2. That the next meeting of the Association be held in the second church at Southampton, on the Wednesday and Thursday in the Whitsun week, 1843, and that Brother Woodrow, of Downton, preach on the Wednesday evening, and Brother — on the Thursday evening.

"3. That Brother New draw up the next Circular Letter, on the 'Errors of Puseyism.'

"5. That the annual collections for the Baptist Mission be made in the second and third weeks of August, 1842.

"6. That this Association hail with gratitude the arrival of the fiftieth year of the 'Baptist Missionary Society;' and, cordially approving of the proposal to celebrate the JUBILEE of the institution, do affectionately recommend the churches in the association to co-operate in the design, by unfeigned thanksgiving to God, and by increased exertions and liberality in promoting the great objects of the mission.

"7. That public meetings be held and sermons preached in the first and second weeks in October, in consequence of the fiftieth year of the mission being completed on the 2nd of that month. And that a deputation be obtained to visit the county on behalf of the 'Jubilee Fund.'

"8. That this association records with unfeigned gratitude its thanks to Almighty God for his abundant blessing on the labours of our dear brethren in Jamaica, and congratulates them on the triumphs of the gospel in that island, and on the prosperity of our churches there, which, notwithstanding all the calumnies by which they have been assailed, are a standing witness of the wisdom by which their discipline has been conducted. This association further expresses its unabated confidence in our brethren, and in the pious zeal and liberality of the members of their churches, by which they propose not only to support the mission in Jamaica, without drawing on the funds of the society, but also to assist in evangelizing Africa itself, by furnishing men and money for that important object.

"9. That this Association rejoices in the progress making by the opponents of slavery in the United States of America, and trust they will persevere in

the righteous cause, until every vestige of that abominable thing, which is so obnoxious in the sight of God, so unrighteous on the part of man, and such a curse to the churches and the states where it prevails, is for ever and utterly abolished.

"10. That this Association most affectionately sympathize with their baptist brethren in Denmark, on account of the persecutions they are passing through, and sincerely pray that grace may be afforded them, to sustain their trials with unshaken adherence to the truth on account of which they are called to suffer. And also unfeignedly rejoice in the success with which it has pleased God to favour them in preaching the gospel of Christ, together with our beloved brethren on the continent of Europe, and in Hamburg and Prussia.

"11. That as a better provision for aged and infirm ministers is absolutely necessary, it is recommended to all our churches to aid the society instituted at Bath for that purpose; and to provide for the greater efficiency of that Society, this Association recommends to the committee a revision and alteration of some of its rules, and suggests, that if the institution were removed to London, it would attract much more notice and sympathy.

"12. That this Association rejoices in the improvement and extended sale of the 'Baptist Magazine,' and recommends all the churches to encourage its sale and circulation, as the acknowledged organ of the denomination, the profits of which are devoted to the benefit of ministers' widows.

"14. That a deputation be admitted on behalf of the Irish Society once in two years.

"15. That petitions be presented to the legislature for the abolition of church rates, and that the petitions now read be signed by the ministers and messengers present, and forwarded by the secretary, for presentation to both houses of parliament."

The report of the Building Fund Committee states that "in some instances the debts on chapels have been considerably reduced, and in others, by direct pecuniary assistance from the Fund, and an effort thereby superinduced, an entire liquidation has been effected; as in the cases of Forton, Andover, Whitechurch, and Lymington."

The statistics for the year are as follows:

Baptized	189
Received by letter	24
Restored	7
	— 220
Removed by death	35
Dismissed	23
Separated	40
	— 98
Clear increase	122
Number of members	3279
Sunday scholars	3506

MIDLAND.

The annual meeting of the Midland Association, which comprises eleven churches in Staffordshire, four in Warwickshire, seven in Worcestershire, and one in Herefordshire, was held at Netherton, on the 17th and 18th of May. The Rev. T. Nash was chosen moderator, and the Rev. T. H. Morgan, secretary, *pro tempore*. The Circular, written by Mr. Morgan, senior, is "on the privileges and obligations of believers." Sermons were delivered by the brethren T. H. Morgan, Ham, and Hoby. The church in Heneage Street, Birmingham, under the pastoral care of Mr.

Roe, was received. In the minutes it is stated that "Brother J. G. Stephens has removed from Kidderminster to Blisworth, Northamptonshire, and is succeeded by Brother J. Mills, late of Winchcombe, Gloucestershire. Brother W. Davies has accepted the pastorate at Cradley. The church at Bromsgrove is destitute of a minister, in consequence of the removal of Brother Blakeman into Oxfordshire. Brethren Ham of Newhall Street, Birmingham, and Parker of Providence, have relinquished their respective charges. Brother J. Ham purposes to emigrate to New South Wales, and Brother Parker has already embarked for the United States. One of the members of the church at Darkhouse has been designated as a missionary, and is gone to Western Africa. May the Lord spare his life, and make him abundantly useful! The church at Cannon Street has called one of their number to the exercise of the ministry, who expects soon to enter on his preparatory studies."

The following resolutions were passed:

"That the next association be held at Stourbridge. Brethren Thomas Morgan and Roe to preach in the morning; and Brother Stokes in the evening.

"That this association recommend to the churches comprised in the union, to set apart Monday, the 20th of June, for earnest prayer to God on behalf of the working classes, now suffering so greatly on account of the unusual depression in trade, noticed and complained of in so many of the letters from the churches this year.

The statistics for the year stand thus:

Baptized	223	
Received by letter	50	
Restored	5	
	—	278
Removed by death	34	
Dismissed	54	
Withdrawn	23	
Excluded	42	
	—	153
Clear increase	125	
Members, in the 22 churches	2993	
Sunday scholars	5106	

BUCKINGHAMSHIRE.

This association, comprising 18 churches, held its annual meeting at Chesham, May 10th and 11th. The Rev. W. Tomlin presided, and the Rev. D. Marsh was re-chosen secretary. The Circular Letter, written by Mr. Burton, is on "the assistance which Christians may render their ministers in the service of God." Sermons were preached by Messrs. Marsh and Salter. The church at Buckingham was received. It was arranged that the next meeting should be at Haddenham, on 9th and 10th of May, 1843. The following resolutions were passed:

"1. That this association earnestly hope that when any alteration is made by the legislature in the New Poor Law act of parliament, a clause will be inserted prohibiting the appointment of stipendiary chaplains; but allowing Christian ministers of all denominations to preach the gospel in the Union workhouses,

and permitting their inmates to attend divine worship on the sabbath day wherever they may prefer.

"2. That this association has learned with profound regret that our brethren of the baptist denomination in Denmark have been persecuted by fines and imprisonment, for maintaining the worship of God, and administering the ordinances of the gospel according to the dictates of their conscience; and that this association desires to express the most cordial sympathy with their esteemed and beloved brethren in their sufferings; and implores his Danish majesty and the Danish government to put an end to proceedings which violate every principle of justice and religion.

"3. That, aware of the misrepresentations to which their beloved brethren, the baptist missionaries in Jamaica have been subjected, the ministers and messengers of this association, and other friends assembled here to-day, cannot but rejoice in their complete vindication by Mr. Knibb; and beg leave through him to tender them their sympathies under unmerited reproach, and to assure them of their unabated confidence in their Christian character and fidelity as missionaries; and most fervently pray that in the promoting of education and piety, and of civil and religious liberty, they may be increasingly successful."

The Baptist Magazine was recommended to more general support through the association. The business of the Bucks Auxiliary to the Baptist Home Mission was transacted. The following report was given of numerical changes:

Baptized	91	
Received by letter	10	
Restored	2	
	—	103
Dead	34	
Dismissed	25	
Separated	32	
	—	91
Clear Increase	12	
Number of members	1700	
Sunday scholars	2104	
Village stations	40	

NORTHAMPTONSHIRE.

At the annual meeting of this association, which consists of twenty-eight churches, assembled at Hackleton, May 17th and 18th, Mr. Knowles of Hackleton presided. The Circular Letter, written by Mr. Gough, on prayer meetings, was read and adopted. Sermons were preached by Messrs. Tunley, Ashford, and Brown. The churches at Pattishall and Earl's Barton were balloted for and received. The next meeting was appointed to be held at Grey Friars' Street, Northampton. The statistics are as follows:

Baptized	196	
Received by letter	31	
Restored	6	
	—	233
Dead	44	
Dismissed	45	
Excluded	21	
Withdrawn	—	114
Clear increase	119	
Total number	2377	

BRISTOL.

The Bristol Association comprises fifteen churches in Gloucestershire, twenty in Somersetshire, and thirteen in Wiltshire, in all forty-eight. The annual meeting was held this year on the 18th and 19th of May, at Warminster. The Rev. G. How was chosen moderator, and the Rev. T. Winter and J. S. Bunce, secretaries, and the Rev. Joshua Russell, treasurer. The Circular Letter, written by Mr. Probert, is on "the importance of family religion, especially as regards its influence on the young." Sermons were delivered by Messrs. Davis, Bunce, and Jones. The following resolutions, among others, were passed:

"That the churches of King Street and Thrissell Street, Bristol, and also the church at Bourton, be received into the association.

"That the next association be held at Corsham, on Wednesday and Thursday in the Whitsun week, 1843.

"That the subject of the next circular be, 'The History of the Association.' And that Brother J. G. Fuller be requested to write it.

"That the Magazine belonging to our denomination, not being read so extensively as is desirable, it be recommended to the ministers and churches of this association to use means for promoting its circulation."

The following is the report of the numerical state of the churches:

Baptized	312
Received by letter	70
Restored	13
	— 395
Removed by death	93
Dismissed	96
Excluded	34
	— 223
Clear Increase	172

BERKS AND WEST MIDDLESEX.

This association held its annual meeting at Wokingham, on Wednesday and Thursday, May 18th and 19th. Brother George of Harlington was chosen moderator, and Brother Statham of Amersham, secretary. Sermons were preached by brother Hawson of Staines and by brother Statham of Reading. Addresses were given, on "on the individual responsibility of Christians," by brother Pike of Newbury; on "the importance of more extensive and systematic efforts for the increase of the church," by brother Hatch of Wallingford; and on "the necessity of the Holy Spirit's influence to render human agency effectual," by brother George of Harlington. The letter, written by brother Cowie of Wantage, on "what are the principal hindrances to the more abundant outpouring of the Holy Spirit?" was ordered to be printed; and, amongst other resolutions, the following were passed:

"That this association earnestly recommends the members of the churches to endeavour as much as possible to promote the circulation of the 'Baptist

Magazine,' a monthly periodical which contains information highly interesting to the denomination at large, and especially deserving of patronage and support, as the profits are devoted to the support of ministers' widows.

"That this association highly approves of the Society established at Bath for the support of aged ministers, and begs to recommend it to the cordial support of the churches, hoping that the Society will soon be located in London, and such alterations be made in its constitution as may render it more easily accessible to all ministers of the denomination; and that the deacons of our churches be requested to take this matter into their serious consideration.

"That this association desires to express its entire confidence in the characters and integrity of our missionary brethren in Jamaica, and its conviction of the general purity and consistency of the churches under their care, believing that the charges brought against them are totally unfounded.

"That this association acknowledges with unfeigned gratitude the goodness of God in bringing 'The Baptist Missionary Society' to the fiftieth year of its existence; and that the churches be entreated to give themselves unto prayer for God's further blessing to rest upon it, and to make strenuous exertions on behalf of the Jubilee Fund."

The next association is to be held at Newbury, on the Tuesday and Wednesday in Whitsun week. Brother Statham to write the next circular letter; the subject to be, "cautions against prevailing errors."

The clear increase in the churches, 46.

WEST YORK, LANCASHIRE, AND CHESHIRE.

The West Riding of Yorkshire Association, comprising forty-two churches, and the Lancashire and Cheshire Association, comprising thirty-seven churches, held their annual meetings unitedly at Rochdale, on the 17th, 18th, and 19th of May. The Rev. James Acworth, A.M., presided. Messrs. Clowes and Nichols were chosen secretaries. Sermons were preached by Messrs. D. Griffiths, Scott, Dyer, and J. E. Giles. The Circular Letter, written by Mr. Dowson, consists of a brief historical account of the churches in the West Riding Association. The resolutions adopted at this united meeting were as follows:

"That the baptist churches of the West Riding of Yorkshire, and of Lancashire and Cheshire, assembled in association, record their deep conviction of the unscriptural character of the established churches of this country. Believing all such institutions to have had their origin in the apostasy which took place shortly after the death of the apostles of our Lord, to be repugnant in their nature to the spirituality of the Saviour's kingdom, and to be a fruitful source of social wrong, religious formality, and national scepticism, the brethren assembled feel bound to protest against their continuance. That these views are confirmed by the clearer development of church principles recently furnished by a large and rapidly extending portion of the clergy, a development the more singular and opportune as occurring just at the moment when public attention was specially directed to the constitution and working of the English church. Believing such views to be the legitimate growth of the principles on which the English hierarchy is founded, and regarding them, at the same time, as subversive of the spirituality of the gospel, and fatal to the souls of men, these associations, in their present assembly, as religious men, recognize the obligation under which they are placed strenuously to exert themselves for the disenthral-

ment of Christianity from the secular associations into which it has thus been forced. That such exertion is regarded as a religious duty, devolved upon them by the terms of their Christian profession, and imperatively demanded by a due regard to the religious welfare of their fellow-men. That it be, therefore, recommended to the ministers and members of the churches to endeavour, by means of lectures and the circulation of tracts and other publications illustrative of the voluntary principle, to diffuse throughout their respective localities, and especially amongst the younger members of their congregations, more correct information on the history and principles of protestant nonconformity than has hitherto been possessed.

"That these associations, retaining an ever deepening conviction of the unjust and irreligious character of all ecclesiastical exactions, record their cordial approval of the resolute but peaceable measures which have been recently adopted at Bradford, Braintree, Bungay, Leicester, and other places, in opposition to church rates.

"That while these associations unfeignedly rejoice in the rapid spread of anti-slavery principles in the United States of America, they take this opportunity of expressing their deep regret and utter abhorrence at the conduct of those ministers and churches of the baptist denomination in that country, who still uphold the wicked system which admits the right of man to hold property in man.

"That the following petition to the two houses of parliament be adopted and signed by the messengers of the two associations:—

"That your petitioners consider the enforcement of oaths, by law, against the will and conscience of any persons, whatever their religious denomination, to be highly injurious to the religion, morality, and well-being of the community.

"Your petitioners, therefore, humbly pray your [lordships] to make provision that no person, of any religious denomination, who objects on religious grounds to the taking of an oath, may be required so to do for any purpose, or on any occasion whatsoever; and that in all cases in which an oath is now required by law, the declaration or promise of a person who so objects, may have the same legal effect as an oath, in giving validity to evidence, in qualifying for public stations and professions, and in all other respects: the falsehood of a declaration, or the breach of a promise made in lieu of an oath, being made punishable in the same manner as perjury."

"That these associations express their regret and disappointment at the recent arrangements of the Registrar-General with regard to extracts from dissenting registers deposited in London, whereby such extracts are only to be obtained at an exorbitant charge; and recommend the churches to memorialize that public officer on the subject.

"That these associations tender their warmest thanks to the brethren Giles and Dowson, for the manner in which they fulfilled the duties of their recent mission to Denmark. That they admire and give thanks to God for the constancy and holy consistency of the persecuted Danish baptists, sympathizing with them in all their sufferings.

"That these associations rejoice in the recent formation of various baptist churches on the continent of Europe. They desire to testify their Christian affection and sympathy towards their brethren on the continent, and therefore cordially recommend the 'Baptist Continental Aid Society,'—of which Brother James Richardson of Leeds is secretary,—to the support of the associated churches.

"That these associations entertain, and have unfeigned pleasure in expressing, their perfect confidence in the manly piety and stern integrity of the baptist missionaries in Jamaica, and trust that the painful trials they have lately experienced may be overruled by a gracious providence for the furtherance of the gospel.

"That brethren Clowes, Nichols, Dowson, Giles, and Richardson, be appointed as the committee (for

the West Riding) to watch over the civil rights and privileges of the denomination for the ensuing year.

"That the cordial thanks of the associations be presented to brethren Acworth and Burchell for their attention to the business of the meetings as moderators, and to the friends in Rochdale for their kindness in receiving the associations unitedly."

The Circular Letter gives the following report of the numerical state of each association.

West Riding of Yorkshire.

Baptized	399
Received by letter	90
Restored	17
	<hr/> 506
Decrease, by death	70
dismission	51
resignation	33
exclusion	46
	<hr/> 200
Clear increase	306
Number of members	4717
Preaching stations	71
Schools	51
Teachers	2446
Scholars	8916

Lancashire and Cheshire.

Baptized	312
Letter and profession	67
Restored	17
	<hr/> 396
Decrease, by death	63
dismission	65
resignation	45
exclusion	52
	<hr/> 225
Clear increase	171
Number of members	3134
Sunday school teachers	893
Scholars	6812

EAST KENT.

The ministers and messengers of the twelve churches constituting this association met at Margate on the 31st of May. On that and the following day sermons were delivered by Messrs. Denham and Hewlett. The minutes state that "Brother Hewlett was chosen secretary to the association; brother Daniel secretary to the auxiliary mission; and brother Copley moderator. The clear increase is again considerably less than in former years. Brother Hunt has left Deal. The church at Pent-side, Dover, has resigned its place in the association. The chapel at Eythorne has been considerably enlarged. Brother Parkins, late of Aldwinkle, has settled at Folkestone. Brother D. Pledge has left Margate. Brother J. M. Cramp has removed from St. Peter's to Hastings. Brother Gunning has become assistant minister at St. Peter's.

"Brother Copley read the Circular Letter which he had prepared, and which was approved, and ordered to be printed for the use of the churches.

"No deputation or letter having been received from the West Kent and Sussex Association, the brethren Davies and Denham were appointed to draw up a fraternal epistle

to that body, which was afterwards approved and ordered to be forwarded by the secretary."

The Circular Letter is "Hints on the utility and importance of correct religious sentiments."

The following resolutions were passed at the meetings of ministers and messengers:

"The Late Secretary."

"Resolved,

"That the ministers and messengers of the East Kent Association do hereby express their unfeigned regret at the removal of the Rev. J. M. Cramp from their connexion. They desire also to record the affection they have cherished for him, and the high opinion they entertain of his worth and excellency as secretary to this association, and to the auxiliary mission, during the last seven years. They wish to testify that his intercourse with his brethren, and the assistance he has afforded them, have been distinguished throughout by urbanity of manner, prompt acumen, sound judgment, literary ability, and unwearied industry. They take the opportunity afforded by the present meeting of assuring Mr. Cramp of their continued esteem and affection; and of their prayers that in his new sphere of labour he may enjoy a large measure of comfort and real prosperity.

"Baptist Churches in Jamaica."

"Resolved, that having deeply sympathized with our beloved black brethren in Jamaica, and with their respected ministers, while labouring under the dishonourous, sectarian, and cruel attacks, which have been recently made on their Christian character and church discipline, this association now rejoices in their complete and triumphant vindication, by their own high-souled and intrepid Knibb, and by the Rev. Dr. Campbell:—assures those calumniated churches that our esteem and love for them are not only continued, but greatly increased:—and would pity and pray for the men who have dared to traduce an agency by which, in a very few years, under an abundant blessing from above, 30,000 souls have been converted to God. And that the above resolution be forwarded to the Rev. W. Knibb, and advertised in the Patriot Newspaper.

"Special Meetings for Prayer."

"Resolved, that the two following resolutions on meetings for special prayer, first passed in 1838, be again commended, with the addition of a third, to the serious attention of the churches:—

"1. That the churches in the association meet once a quarter for special prayer to Almighty God, for the outpouring of the Holy Spirit on the associated churches; and that the meetings be held on the second Monday in January, April, July, and October.

"2. That it be recommended to those churches that are contiguous to each other to meet together as often as practicable for the purpose of holding special meetings with a view to the revival of religion; such meetings having been frequently attended with remarkable tokens of the divine blessing.

"3. That, considering the present state of things in the church and the world,—the active efforts of infidelity on the one hand, and of popery and Puseyism on the other; the unparalleled distress which now exists in our native land; the bribery and corruption which are so generally and unblushingly practised by our legislators; and the mercenary, unjust, and cruel wars in which, as a nation, we are now engaged with China and in our East Indian possessions,—it be recommended to the churches to set apart an evening for solemn humiliation, and fervent prayer to God, that the evils which apparently hang over our beloved country may be averted; that national sins may be forsaken, that prosperity may return, and that peace and happiness, truth and justice, religion and piety, may be established amongst us for all generations.

"Popery and Puseyism."

"Resolved,

"1. That this meeting, contemplating the progress

of Romanism and Puseyism in Britain and its dependencies, entreats the earnest attention of the ministers and the denomination, to the recent movements of the latter, and the accessions to the former, by the silent but effectual co-operation of the Oxford heresy.

"2. That it is an imperative duty to caution protestants generally against the insidious attempts now making to instil into the minds of the rising race sentiments utterly repugnant to the New Testament, by means of tales, and religious works adapted to the middle and lower ranks, as well as the 'Anglo-Catholic Theology' in course of publication (by J. H. Parker) under the superintendence of the Oxford divines.

"3. That this meeting calls upon baptist ministers particularly, to use their most strenuous exertions in the diffusion of scriptural principles, the only means, under the divine blessing, which can effectually counteract a spread of superstition and intolerance, alike subversive of civil and religious liberty, and destructive of the best interests of the souls of men.

The Baptist Magazine.

"Resolved, that the Baptist Magazine be again commended to the regard and increased support of the associated churches.

"The Association Fund."

"Resolved, that each associated church be respectfully requested by their pastor or deacons to send sixpence or more per member, per annum, towards the fund."

The next meeting of the association is to be held in Salem Chapel, Dover, on Tuesday and Wednesday, June 6 and 7, 1843. The brethren Copley and Daniell to preach; brother Hewlett to write the Circular Letter.

The following is the account of statistics:

Baptized	91	
Received by letter	8	
Restored	4	
	—	103
Removed by death	13	
Dismissed	16	
Excluded	4	
Withdrawn	21	
	—	54
Clear increase	49	
Number of members	1167	
Sunday school teachers	194	
Scholars	1281	

SUFFOLK AND NORFOLK NEW ASSOCIATION.

The annual meeting of this association, which comprises twenty-five churches, was held at Aldringham, on the 14th and 15th of June. The churches at Glemsford and Wetherden in Suffolk, and the recently formed church at Pulham St. Mary in Norfolk, were received. The Circular Letter, on "the resurrection of the body," is signed "John Cooper, jun., Moderator." Sermons were delivered by the brethren Bateman, Barnes, Norris, Wright, and Collins. It was resolved that the next meeting be held at East Soham, on the second Tuesday and Wednesday in June, 1843, when brethren Collins and John Cooper are appointed to preach, and the Circular Letter is to be on "the history of the baptist churches in Suffolk." Brother Matthews was re-elected treasurer, and brother

Wright secretary. The numerical account is as follows :

Baptized	91	
Received	27	
Restored	8	
	—	126
Dead	27	
Dismissed	21	
Separated	36	
	—	84
Clear increase	42	
Number of members	2041	
Villages preached in	82	
Sunday school children	660	

NEW CHAPELS.

CAERSALEM, GLAMORGANSHIRE.

On Wednesday and Thursday, the 15th and 16th of May, 1842, the chapel at Caersalem, near Swansea, was opened by sermons from the Rev. Messrs. Thomas of Penrywgoch, Pritchard of Lwynhendy, Williams of Aberavon, Davies of Dowlais, Lewis of Aberdare, and Jones of Neath, in Welsh ; and Thompson and Evans of Swansea, in English. This place of worship was built, and had been occupied, by a body of Independents, whose views having changed on the subject of baptism, they devoted themselves and their chapel, then unfinished, to the baptist denomination. On Saturday, June 12, 1841, eighty were baptized in the river by the Rev. B. Pugh of Siloam ; and on the following day forty more by the Rev. D. Davies of Swansea. One hundred and five have been baptized since ; total, two hundred and twenty-five. The Rev. T. Morris, formerly of London, settled with them as pastor in December 1841, and is pursuing his work with growing success.

SMETHWICK, NEAR BIRMINGHAM.

A new chapel was opened on Lord's-day, June 12, for the use of the baptist denomination at Smethwick. The Rev. W. Stokes, of West Bromwich, preached on the occasion ; and was under the necessity, in consequence of the numerous attendance, to stand near the door, in such a position as to enable those without, as well as those within the walls, to hear his discourse.

NEW CHURCH.

GREAT ORMESBY, NORFOLK.

On Wednesday, June 8th, a particular baptist church was formed at Great Ormesby. Messrs. Bane of Aylsham, Goss and Gotch of Yarmouth, Sadler of Ludham, Spurgeon of Neatishead, and Dyboll, minister of the place, conducted the appropriate services.

ORDINATIONS.

TENBURY, WORCESTERSHIRE.

On Wednesday, May the 18th, the Rev. J. Godson was recognised as pastor of the baptist church in this town, having previously exercised his ministry among them for some months with acceptance. The ministers and friends met for prayer at seven o'clock in the morning. The forenoon services were commenced with reading the scriptures and prayer by the Rev. J. Hall, of Gorsley ; the Rev. W. Owens, of Monmouth, delivered an excellent discourse on the constitution of a Christian church, and the principles of dissent ; the Rev. T. Wright, of Lay's Hill, asked the usual questions ; the Rev. W. Stanley, of Peterchurch, offered the ordination prayer ; and the Rev. D. Wright, of the Darkhouse, Coseley, addressed the minister with much faithfulness. In the evening, the Rev. T. Wright, of Lay's Hill, preached an appropriate sermon to the church.

CHATHAM, KENT.

On Thursday, the 30th of June, the Rev. John Stock was ordained to the pastorate of the first baptist church, Chatham, worshipping in Zion Chapel, Clover Street, and lately under the care of the Rev. W. G. Lewis, now of Cheltenham. The brethren W. H. Denham of Faversham, R. W. Overbury, F. W. Poile, G. Pritchard, and W. B. Bowes, of London, sustained the prominent parts of the services of the day. About two hundred and fifty of the friends of the cause sat down to tea in the school-rooms of Ebenezer Chapel, which were kindly lent for the occasion.

SWAVESEY, NEAR CAMBRIDGE.

On the 22nd of June last, the new baptist chapel, Swavesey, was re-opened after considerable enlargement, affording more than double its former accommodations ; on which occasion the public recognition of the Rev. D. Crambrook (formerly of Dover, but lately of Keighley) as pastor took place. Mr. Bailey of Haddenham delivered the introductory discourse ; Mr. Corrie of Huddersfield offered the recognition prayer, and Mr. Simmons of Bluntisham gave the charge. In the afternoon the re-opening sermon was preached by the Rev. H. Battiscombe, M.A., and in the evening the church was addressed by the Rev. R. Roff, both of Cambridge, other ministers assisting in the services of the interesting day.

BUCKINGHAM.

Mr. W. H. Carrier of Stepney College has accepted a unanimous invitation to the pas-

torate of the baptist church, Buckingham, and entered on his labours on the 19th of June.

CLAPHAM.

The Rev. Benaiah Hoe, formerly of Rochdale, late of America, has accepted the invitation to the pastorate of the baptist church, Clapham, and entered on the discharge of his duties.

CRADLEY, WORCESTERSHIRE.

We are informed that the Rev. W. Davies, late of Willenhall, has accepted the pastoral charge of the baptist church at Cradley.

GREAT TORRINGTON.

The Rev. George Cousens, late of Brettle Lane, has accepted an invitation to the pastorate from the baptist church at Great Torrington, Devonshire.

RECENT DEATHS.

MRS. MARY PAGE.

In the death of Mrs. Mary Page of Hammersmith the church has lost an active, zealous, and consistent member, her husband an affectionate and invaluable partner, and a rising family the most tender, solicitous, and Christian of mothers.

Mrs. Page was born July 4, 1792. She was the daughter of Mr. Thomas Ashby, long a member and deacon of the baptist church, Hammersmith, who yet survives to deplore her loss. Her early years were therefore passed in constant association with the excellent of the earth, and hence her conversion was not a rapid and violent change, but a gradual and almost imperceptible transition from a state of nature into "the kingdom of God's dear Son." The result of this change was, that in 1814 she publicly consecrated herself to the Saviour by baptism, and was united to the church then under the pastoral care of the Rev. T. Uppadine. In the new sphere of duties to which she was thus introduced, her energy and activity soon became so conspicuous as to excite the admiration of all who witnessed her holy consistency and exemplary zeal, while they rendered her a bright pattern to all her fellow-labourers in the cause.

Comparatively few have ever discharged so well the duties of church-membership. Her example was eminently consistent and steady, not subject to those great and grievous fluctuations which too frequently mar the noblest Christian virtues. No trifling inconveniences ever detained her from the sanctuary. From

the prayer meeting she was seldom absent. When compelled by the claims of her family to resign her connexion with the sabbath-school, she did not relax her exertions in other ways for the general good, but continued to the last one of the most efficient missionary collectors. In conversation she ever manifested a laudable desire to exhibit the claims of religion, even to the ignorant and ungodly; while her evident consistency, her seriousness of manner, and her mental endowments, always caused her to be heard at least with respect, even by the most intelligent of those with whom she associated. So that, upon the whole, there are few to whom we could apply with greater propriety the language of our Saviour, "She hath done what she could."

To her family the loss is irreparable. Her devotedness to the interests of her children was not a blind indulgence, or misguided affection; still less did it centre upon their welfare in relation to the present life; its main object was to train them "in the nurture and admonition of the Lord." Too much importance can scarcely be assigned to maternal influence and instruction. A very rapid glance into futurity will suffice to show, even to the most unthinking mind, how much good may ultimately result from the well-directed love of a Christian mother. Only in the great day of God will it be known to how large an extent some of the best of men and women may date the vigour of their piety and usefulness from this unpretending source.

The commencement of her long and severe affliction was aggravated by gloomy fears, which concealed from her own mind the evidences of her sincerity. The transition from earthly piety to heavenly perfection must be so great as to justify the supposition, that God may sometimes prepare his people for the change by breaking up anew the fountains of repentance, and by a thorough revision of the whole work of grace upon the heart. It is probable she saw no more of corruption and unbelief within than really existed, or than God intended to discover in order to complete sanctification. Enough of these may be found even in the most perfect Christians to account for such depression; therefore, let us pause before we attribute these exercises of mind to Satanic agency, lest we ascribe to the enemy what, after all, may be the work of God's Holy Spirit, the result of an illumination which, however humbling, is yet a necessary preparation for heaven. In this case these doubts gradually disappeared, and as she approached the closing scene, left behind them no traces of their passage, save an exquisite tenderness of conscience, an awful reverence of God, and an entire indifference to the world from which she was slowly but surely passing away. Even her children, who had been so well beloved as to induce her to fear that they had

been her idols, were resigned into the hands of God. Her dying hours were spent in almost unceasing devotion, so that amidst all the sorrows that darkened the chamber of death, her own mind was illumined by glimpses of the glory about to be revealed. The Christian composure with which she met the last enemy is evident from her parting expressions :

“ ‘Prepared to die! Oh, blissful thought!’ ”

‘ Into thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth!’ ” Soon after this, having taken an affectionate farewell of her beloved sister, her emancipated spirit entered into rest, Dec. 31, 1841.

MR. HARVEY.

Mr. Robert Harvey was born in the parish of Aylsham, in the county of Norfolk, in the year 1774. From the natural turn of his mind, his parents were advised to apprentice him to a carver and gilder in the metropolis. He was accordingly placed with Mr. Hood in Pimlico, and attained to great proficiency as a workman in his business. Soon after his residence in London, his mother was led by some circumstance to think seriously of the nature and importance of true religion; and was much concerned for the salvation of her own soul, as also for the souls of her children. She was amongst the first persons ever baptized on a profession of faith in the parish of Aylsham, which took place on the 25th of December, 1794; when the late Mr. Joseph Kinghorn immersed her, with four others, in the open river, near the town, and she became the founder of the baptist church there, and its principal support to the end of her days. The anxious solicitude which her correspondence with Robert manifested for the welfare of his soul was the means of inducing him to attend the means of grace, which ultimately led to his conversion; and he was soon after baptized at Blandford Street, by the late Dr. Jenkins. At the termination of his apprenticeship he repaired to his native place, where he continued to the end of his life a warm and staunch supporter of the baptist church, in which, during the last twelve years, he sustained the office of a deacon. He saw the church with which he was connected in its infancy; he watched it in its progress with anxious solicitude; and spent both his energies and his property in its support. Its prosperity afforded him his highest delight; its adversity, his deepest sorrow. For more than twenty years he was a principal in the Sunday school; in the commencing as well as the conducting of which he was deeply interested and zealously engaged. As a tract distributor he was employed one or two days in each week constantly circulating tracts over his allotted district. He was a

warm supporter of the British and Foreign Bible Society, and a member of a local committee from its commencement. His house was always open to the friend and to the stranger; whilst his heart and his pocket were never closed against the wants of the necessitous. So constant was he in his attendance at the meetings of the church, whether for business or devotion, that if perchance he was prevented from meeting with his friends, every attention was aroused, and a universal inquiry whispered, “Where is Mr. Harvey?” Always foremost at his station, he prepared, lighted, and trimmed the lamps for the accommodation of the congregation; anxiously watched the entrance of strangers, conducted them to seats, and frequently conversed with them afterwards on the import of the sermon, and topics connected with the interests of religion; to promote which appeared to be almost the sole and exclusive object of his existence.

He had been indisposed for a few days before his death, and complained of a pain in his left side and shoulder; though his friends had not the most distant idea that any thing existed in the nature of his complaint at all calculated to excite alarm, till the morning of March the 18th last, when, not appearing so early as usual, the servant was sent to call him to breakfast, who returned, saying, she could not make him hear; when his sister repaired to his room, and found he had ceased to breathe.

By his death the church of which he was a member, as well as the family with which he was connected, is plunged into mourning. Many shops were partially and others entirely closed, whilst devout men carried him to the grave; and even the sceptic was heard to say, as the tear started from his eye, “Well, the best man in Aylsham is gone.”

MISS PECK.

Died, June 10, at Sharnbrook, Beds., Miss Sophia Peck. Her decease was preceded by a long and painful illness, which she was enabled to bear with patience and resignation, as became a Christian. Miss Peck had long known and loved the Saviour, and for thirty-five years was a consistent member of the baptist church at Little Staughton, of which church her venerable father, the late Mr. Peck, surgeon, of Kimbolton, was for many years the senior deacon; and, knowing in whom she had believed, could leave herself in his hands, and look forward with confidence to a glorious inheritance in her heavenly Father's kingdom. As the trying hour of death approached, it found her in the possession of a calm and peaceful serenity of mind; and in this happy frame her spirit took its flight to the realms of bliss.

MISS HICKSON.

Died, on Friday, June 24, 1842, Miss Sarah Hickson, of the city of Lincoln, aged seventy-eight. She was born in Hull, in the year 1764. She has resided in Lincoln for many years, where she was well-known and greatly respected. She was a member of the baptist church, Mint Lane, Lincoln; and was much esteemed by her Christian friends for her steady piety, disinterested benevolence, and generous hospitality. She was a liberal contributor to our various denominational institutions, and in her will she has kindly remembered the Baptist Missionary Society and the Bible Society. Her last illness was protracted; but she was patient in tribulation, and fully resigned to the divine will. Christ and his cross were her support and consolation. Her end was peace, and her memory is blessed.

MISCELLANEA.

PROFITS OF THE MAGAZINE.

The half-yearly meeting of the proprietors was held July 15, when the following sums were voted to the widows of deceased ministers:—

		Recommended by	
M. H.	£4	Rev. M. Kent.	
M. C.	4	T. Winter.	
R. E.	3	W. Jenkins.	
A. E.	3	J. Williams.	
S. W.	4	J. M. Soule.	
M. V.	4	W. Gray.	
J. F.	3	H. Jones.	
E. E.	4	J. H. May.	
M. E.	3	T. Thomas.	
A. D.	3	Timothy Thomas.	
E. A.	4	John Trimming.	
A. B.	4	C. Elven.	
E. H.	4	Uriah Foot.	
H. W.	3	Thomas Thomas.	
J. C.	4	J. Carver.	
M. E.	3	Joel Jones.	
S. L.	3	W. Jones.	
M. N.	4	Shem Evans.	
M. E.	3	Joel Jones.	
E. C.	4	W. Gray.	
J. A.	4	Geo. Pritchard.	
E. G.	4	Shem Evans.	
P. T.	4	S. Kent.	
E. Y.	4	J. E. Giles.	

ADDRESS TO THE QUEEN FROM THE MINISTERS OF THE THREE DENOMINATIONS.

The following address, congratulating her Majesty on her recent escape from assassina-

tion, was received by her on the throne, in Buckingham Palace, on Wednesday, June 29th. The ministers of the baptist denomination present were Messrs. Belcher, Curtis, S. J. Davis, Denham, Groser, Hinton, Jones, Rowland, Soule, Williams, and Wyard.

“ May it please your Majesty,—

“ We, your Majesty’s dutiful and loyal subjects, the protestant dissenting ministers of the three denominations residing in and about the cities of London and Westminster, humbly approach your Majesty with renewed declarations of our warm attachment to your majesty’s house and reign.

“ We have heard with astonishment and indignation, that a second time the hand of an assassin has been lifted up against your royal person; and we have trembled at the imminent peril in which a life so precious to your family and to our country has again been placed.

“ Most fervently do we thank Almighty God, the controller of all events, that the treasonable and malignant purpose was frustrated, and that we are still permitted to behold, and the country to possess, unharmed, a sovereign so justly and so eminently beloved.

“ Devoutly do we pray that a merciful providence may crown a life so signally preserved, with prolonged and copious benediction; and grant your majesty to maintain, to a protracted period, a course of enlightened and beneficent rule, amidst universal demonstrations of a people’s gratitude and love.”

To this address her Majesty returned the following gracious answer.

“ I thank you for this loyal and dutiful address, and for the renewed declaration of your attachment to my person and family.

“ The protection which divine providence has vouchsafed to me commands my heartfelt gratitude; and with pleasure I repeat the assurance, that to promote the happiness of my subjects, and to preserve inviolate their civil and religious privileges, is the first object of my care, and I trust that it will be the glory of my reign.”

The Rev. J. H. Hinton, A.M., who read the address, and the Rev. W. S. Palmer, who officiated for the secretary, then had the honour to kiss her Majesty’s hand. The ministers were then conducted to another apartment to address her Majesty’s consort.

ADDRESS TO PRINCE ALBERT.

“ May it please your Royal Highness,—

“ We, the general body of protestant dissenting ministers of the three denominations residing in and about the cities of London and Westminster, are desirous of testifying to your Royal Highness our indignant abhorrence of the attempt which has recently been made

against the life of our revered and beloved sovereign.

"The affliction which this renewed peril to a life so precious to your Royal Highness must have created in your bosom has been copiously shared by ourselves, in common with the country at large; and most fervently do we offer our thanksgivings to Almighty God, in unison with those of your Royal Highness, that he has been graciously pleased to preserve to your domestic circle so invaluable a treasure, and to the British empire so enlightened a sovereign.

"To the British people, we are assured, that your Royal Highness will not impute the treasonable and atrocious act we deplore; and we take part, with unfeigned pleasure, in those manifestations of affectionate loyalty which may tend, as we hope, to efface the remembrance of it from your mind."

Answer.

"I return you my warmest thanks for the congratulations which you have just presented to me, on the escape of the Queen from the danger to which she has been exposed.

"I am thankful to the Almighty who has preserved her in the hour of peril, and I humbly rely on his protecting care for a continuance of all the blessings we enjoy."

This answer was read by the prince with evident tokens of deep emotion. The ministers then proceeded to Clarence House, to address the Duchess of Kent, who received them with great cordiality, but on account of the painful feelings predominant in her mind, and the exciting nature of the subject, begged to be excused from hearing the address or reading her reply. The address and answer were therefore simply exchanged in writing.

ADDRESS TO THE DUCHESS OF KENT.

"May it please your Royal Highness,—

"The event which has induced the protestant dissenting ministers of the three denominations residing in and about the cities of London and Westminster, again to solicit admission to your presence, and has awakened universal indignation throughout the country, must have deeply grieved you as a parent.

"Accept, amidst these feelings, your Royal Highness, whatever sympathy we may properly offer; together with our warmest congratulations to yourself, and an assurance of our humble thanksgiving to Almighty God, that a peril so imminent has been mercifully averted, and a life so valuable, not to the Queen's family alone, but to the empire at large, has been preserved.

"May God still preserve it! and give your Royal Highness long to see your beloved daughter's felicity in her domestic affections, and prosperity in her public administration."

Answer.

"I render my warmest acknowledgments to you, reverend gentlemen, for the gratifying expression of your feelings on the late appalling event; and I fervently unite in your humble thanksgiving to Almighty God, for the merciful protection vouchsafed to my beloved child in the peril by which she was so fearfully menaced."

BRISTOL COLLEGE.

On Thursday, June 30th, the annual meeting of the Bristol Baptist College was held in Bristol. A very suitable and excellent sermon was preached on the occasion by the Rev. T. F. Newman of Shortwood, from John v. 34, "But these things I say that ye might be saved." The Rev. George Rodway of Gloucester, and Rev. D. Wassal of Bath, conducted the devotional parts of the service. The friends and subscribers met in the vestry to receive the report and transact the business of the society, and afterwards dined in the lecture-room.

The three senior students have quitted the college, and five young men have been received for the ensuing session. The committee refer with satisfaction to the general spirit and conduct of the students. More than one case of severe indisposition, they regret to state, has occurred during the year. It has afforded them pleasure to bring forward a longer list of congregational collections than in former years; and as so many churches engaged, a few years ago, to make either annual or biennial collections in aid of the college, it is earnestly hoped that the aid derived from this source will be increased in future years. The examination this year was conducted by papers in the classical department, and in theology partly by papers and partly vivâ voce. In both great satisfaction was expressed by the examiners. The meeting was altogether one of considerable interest and great cordiality.

BATH.

At the baptism of ten persons in the river Avon, by the Rev. W. Cromwell of Bath, at eight o'clock in the morning of Lord's-day, July 10th, there were present, according to the estimate of our informant, more than ten thousand persons. It is stated that great order and solemnity pervaded the vast assembly.

BYROM STREET CHAPEL, LIVERPOOL.

In the month of February last Mr. J. H. Thomas resigned the pastoral office; upon which the church invited the baptist church

meeting in the Templars' Hall, Liverpool, and Mr. William Giles their pastor, to unite with the church at Byrom Street, which was accepted. Since the churches united, twenty-five new members have been added; and there is a prospect of much increase and prosperity.

RESIGNATIONS.

Mr. A. Booker, pastor of the baptist church, Park St. Nottingham, having, after much deliberation and prayer, announced his determination (D.V.) to leave England for Canada, with the view to labour in that more destitute part of the vineyard, an especial meeting of the church and congregation was convened on Monday, June 20th, to present him with a suitable memorial of their Christian affection and high appreciation of his ministerial labours amongst them. The service was commenced by singing the hymn,

"O God of Bethel! by whose hand," &c.;

after which, and the introductory prayer, Mr. W. Green presented the memorial, consisting of the "Englishman's Greek Concordance," accompanied with a purse of £21. A further memorial was also presented to Mrs. Booker, comprised of the English version of "Bagster's Polyglot Bible," bound in morocco. Mr. Booker then proceeded to address the church, explaining the motives by which he had been actuated in resigning his pastoral charge in their midst, and in leaving the land of his fathers for the shores of Canada. The address occupied some considerable time, and will not soon be forgotten by those who heard it. Mr. B. concluded by commending his weeping flock to God, and to the word of his grace. Addresses were also delivered by Messrs. Sipling, Birkin, and Atkin, after which the farewell hymn was sung—

"Brethren and sisters, ere we part," &c.

Prayer was then offered by Mr. W. Sipling, pastor of the baptist church at New Basford.

The Rev. Joseph Green, who during nearly the last eight years has been the laborious and successful pastor of the baptist church in Soham, Cambridgeshire, having felt it his duty to accept the pastoral charge of a congregation near Bradford in Yorkshire, delivered his farewell sermons at Soham on Lord's-day, June 26th, to very large congregations. On the following Wednesday evening a special prayer-meeting was held, to commend him to God, when one of the members, in the name of the church and congregation, presented Mr. Green with a complete set of "Ward's Library of Standard Divinity," as a token of their esteem.

The Rev. R. Miller has resigned the pastoral charge of the baptist church at Braunston, near Daventry, Northamptonshire, where he has laboured for more than fourteen years. He preached his last sermon on Sunday evening, June 26, to a crowded and weeping congregation; and is now open to an invitation from any destitute church.

MARRIAGES.

At St. Andrew's Street Chapel, Cambridge, by the Rev. R. Roff, May 31, Mr. ISAAC SAUNDERS of Horingsea, Cambridgeshire, to Miss ELIZABETH JOHNSON of Cambridge.

At Denmark Place Chapel, Camberwell, by the Rev. Edward Steane, June 23, WEDD WILLIAMS NASH, Esq., of Royston, to SARAH, only daughter of JOSEPH GUTTERIDGE, Esq., of Denmark Hill.

In the particular baptist chapel, Smarden, by the Rev. W. Syckelmoore, July 2, 1842, Mr. WILLIAM GOODEARLE to Miss EMMILA HEATHFIELD, both resident in Smarden.

At the Rev. Dr. Cox's Chapel, Hackney, by the Rev. J. Pye Smith, D.D., Mr. HENRY MARTIN of Hackney, to SARAH, fourth daughter of the late Isaac BOOTH, Esq., of the same place, granddaughter of the late Rev. Abraham Booth.

CORRESPONDENCE.

THE RELIEF OF POOR CHRISTIANS.

To the Editor of the Baptist Magazine.

SIR,—Permit me, through the medium of your valuable Magazine, to call the attention of the Christian public generally, and of baptists especially, to a subject which I believe has not that prominence given to it which its

importance demands, I mean, taking care of the poor of the flock. Many of them are placed in circumstances of ill-requited toil, without any united, vigorous Christian effort being made in their behalf; and many in sickness are either but very partially, or totally unprovided for by the churches to which they belong. Thus there is a wide and cri-

minimal departure from the practice of the first Christian church, which distributed according as every man had need; and from that of those who, when the church at Jerusalem was incapable of providing for its own poor, sent relief from foreign and distant parts. I know that it may be urged that the churches' attention is turned to, and energies employed in, the more important work of promulgating the gospel, and that temporal things are of small moment, compared with spiritual and eternal; but whilst I, as an humble individual, would greatly rejoice in the success which, through the Spirit, has attended the preaching of the cross of our Lord Jesus Christ, I would still urge that, when the greater duty of seeking the conversion of sinners is done, the lesser, of doing good to the household of faith, ought not to be left undone. He whose we profess to be, and who left us an example that we should tread in his steps, had compassion on the multitude because they had nothing to eat, and fed them; and went about, healing all manner of sickness and disease amongst the people, at the same time that he preached the gospel to them; and in his own ministry taught, saying, "Make to yourselves friends of the mammon of unrighteousness: give to him that asketh of thee, and from him that would borrow of thee turn not thou away: do good and lend, hoping for nothing again." "He that giveth to the poor lendeth to the Lord?" Has he not said that he will pay him again? It is a lamentable fact, that many professors act as if the world gave better interest for money confided to it than the Lord does, when used according to his plainly revealed will. But let us turn again to the Lord, and let those who are filled with the spirit of wisdom devise means and plans for the accomplishment of this desirable and needful object; and let not churches and individuals neglect to act on them in the fear of the Lord. I would, in deference, submit the following hints for consideration, without presuming to say that better cannot be conceived or adopted. Could not a sum of money be raised by subscription, donation, and loan (without interest) to assist poor Christians who are willing, to remove to, and settle in, the colonies, the United States, &c.; the amount advanced to each to be in most cases returned (but without interest), within a limited term of years, if the Lord give him ordinary success; where, instead of being, as here, not only unable to contribute much to the cause of the Redeemer, but distressed in mind, body, and family, from day to day, because the employment he has is quite inadequate to the supply of his need, he would in a short time, by working with his hands, both have a competency and to give to him that needeth? Might not the church in this manner not only effect much in a way of relieving the wants of its poor, but by planting small colo-

nies of believers in other lands, diffuse the knowledge of the doctrines and excellency of the character of Christianity through many parts of the world? Could not committees of deacons of associated churches be formed, whose object should be to collect information, and to take the best measures for directing, encouraging, and assisting the poor and often greatly dejected brother, to obtain a fuller or more remunerating supply of labour in the United Kingdom? Could not a general provision be made for the sick, &c., on the broad, divine principle of love, and as God hath prospered, not on the present objectionable principle of benefit societies, &c.?

Praying that he who once divested himself of riches and became poor for our sakes, would open the hearts of his people to dedicate more unreservedly their abilities, time, and property to him, and to one another,

I remain,

Yours in Jesus Christ,
W. I.

DEAR SIR,—I was grieved to find that at the triennial meetings of the Yorkshire West Riding, and Lancashire and Cheshire Associations, at Rochdale, the letters from very many of the churches alluded to the great distress and poverty under which the members had been and still were labouring. So great was this poverty that some had been unable to bear the expense of sending messengers to the Association.

Allow me, then, through the medium of your pages, to call the attention of the *wealthy churches* of the denomination to the lamentable state of destitution in which many of their own brethren in different parts of the kingdom are now to be found. If at such a season of unparalleled distress, the hand of charity is stretched out by the merely benevolent man, the Christian surely should not be behind-hand in this labour of love.

My reason for thus addressing our wealthy churches is, that I have been credibly informed, that what is collected as, and called "the poor's money," is allowed, month after month, to accumulate in the hands of the deacons, they really not having a sufficient number of poor connected with their churches to whom they can give it. Would it be overstepping the bounds of prudence or Christianity if at the present time some portion of this surplus were to be sent to the pastors or deacons of our poorer churches for distribution among the more destitute of our brethren. To these it would be a timely relief; and to the givers, I should hope, it would be a source of gratification that they had the opportunity of relieving the pressing wants of their poorer brethren.

I remain, dear Sir, yours, &c.,
A DEACON.

* From the minutes of the Baptist Associations published in their Circular Letters, it appears that in several of them, this year, resolutions have been passed expressing approbation of the manner in which the Baptist Magazine is conducted, and desire for the extension of its sale. These resolutions will doubtless operate advantageously in various ways; and their movers, seconders, and supporters are requested to accept our best thanks, with the assurance that their kindness will not be in vain, as the editor always finds that he can work best when he is in good spirits.

A letter from Hamburgh to a friend in the north of England, with a sight of which we have been favoured, but which it would not be prudent to publish, excites fear that the baptists in that city are not in the enjoyment of as much settled liberty as of late we have supposed. A spirit of hostility against them is evidently in existence; and there is some reason to think that it was on the point of displaying itself in overt acts, when the recent public calamity took place and intercepted its course. Just before the conflagration broke out, our brethren had hired a large warehouse for their religious services, their former place of meeting being too small; and during the continuance of the fire about sixty of the destitute sufferers were received into it, and supplied both with the bread that perishes and with the word of God. Many of these persons now attend the preaching of Mr. Oncken, in this place; and the congregation is in an encouraging state; but the wickedness and obduracy of the population at large continue. "None of the ministers in the Lutheran or any other community," says the writer, "has as yet pointed to the right source of the fearful judgment. No acknowledgment of a public nature has been made that sin has brought this misery upon us. A fortnight ago there were in Saturday's newspapers, upwards of twenty different notices for dancing, theatres, &c., &c., for the Lord's day. The ignorance and wickedness of the people are fearful; and their greatest delusion is the name which they bear falsely, the precious name of Christ."

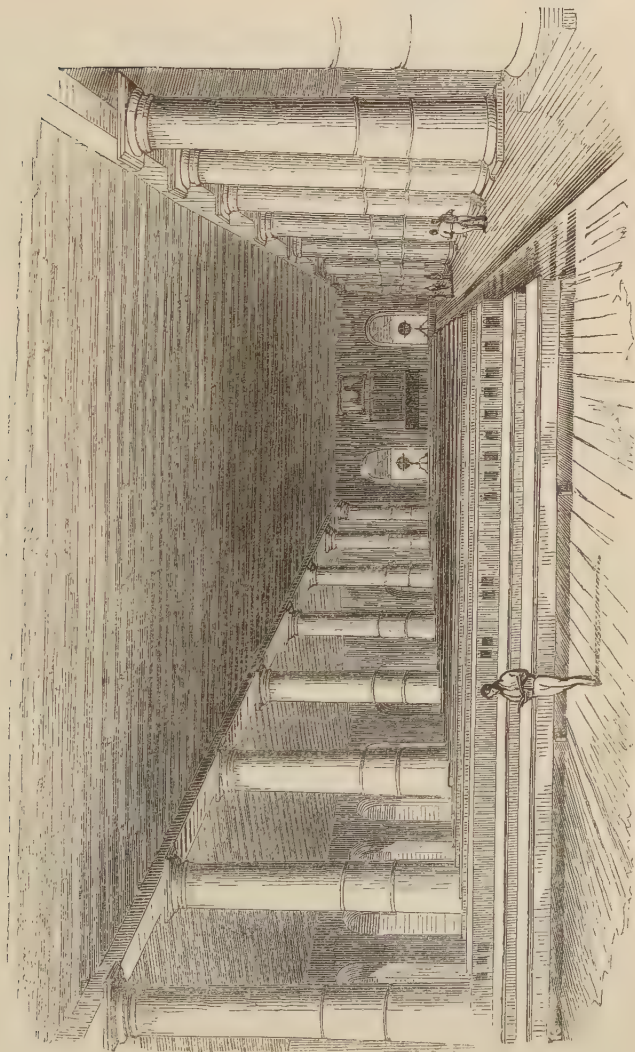
We are informed that our brethren in Denmark are still suffering; but that their principles are making progress, and the number of converts is increasing. In Norway, also, an effort is being made, a member of the church at Hamburgh having been commended to God, some months ago, for the dispensation of the gospel in that land.

The annual report of the Bath society for the relief of aged and infirm baptist ministers shows that a change has been made in the officership—J. L. Phillips, Esq. of Melksham being appointed treasurer, and the Rev. Joshua Russell of Melksham secretary. The present number of recipients is twenty, to

each of whom £10 8s. 5d. have been paid for the current year. It is not necessary to add further particulars, as we understand that the Report itself will be attached to the present number of the Magazine, which will furnish full information to the numerous inquirers whose attention has been recently directed to the institution.

In some of their periodicals, our brethren of other denominations are directing the attention of their friends with increased frequency to our views of baptism. Several of our correspondents have requested us to point out the fallacy of the arguments they adduce; but we are unwilling to do any thing that may discourage them from pursuing a course which will be productive of beneficial results in circles into which our pages never enter. We cannot wish them to be silent, or blame their present activity. They are bound to promulgate what they conscientiously believe to be truth, and to endeavour to sustain it by argument when they see that the attacks made against it are formidable. We do not at all approve of the conduct of one who says, in a magazine of the last month, "For the sixteen years during which I have endeavoured, according to my poor ability, to preach the gospel of Christ, in no public address of mine has the subject of infant or adult baptism, immersion or sprinkling, been mentioned." Surely, if infant baptism be a divine institution, he should, before the lapse of sixteen years, have directed the attention of the parents in his flock to their obligations to fulfil it, showing them clearly the scriptural foundation for the practice. In not mentioning the subject of baptism at all, he must have omitted to declare a part of "the whole counsel" with which he was entrusted. Did he not know that the commission contained the clause, "teaching them to observe all things whatsoever I have commanded you?" Did he not believe "infant baptism" to be a command? But we feel that the more our paedobaptist brethren write or speak on the subject, the less need there is for us to discuss it. An independent minister once called on his baptist fellow-labourer to say, that though they had lived together in the same neighbourhood in delightful harmony many years, he feared that such sermons as he was told had recently been delivered on baptismal occasions would interrupt their concord. "My good brother," replied the baptist, "only promise me that you will preach on the subject once a month, and I will promise that while you continue to do so I will never mention it in the pulpit at all." We do not make a similar promise; but we are persuaded that if our respected contemporaries will bring the subject before their readers once a month, very salutary consequences will ensue, without any effort on our part.

THE
MISSIONARY HERALD.



INTERIOR OF THE BENEVOLENT INSTITUTION, CALCUTTA.

EAST INDIES.

CALCUTTA.

THE BENEVOLENT INSTITUTION.

The name of the Benevolent Institution has been familiar to the readers of our publications from the time of its establishment, in the year 1809. It originated with our missionaries, who perceived that there were multitudes of children in the city growing up in ignorance and vice, belonging to a population nominally Christian, but miserably poor and degraded. With a view to their interests, principally, a school was established on general principles, in which the scriptures were to be read, but no catechism taught or denominational distinction recognized. An appeal was made to the Calcutta public on its behalf, which was promptly met; and from the first its support has been furnished by the friends of education generally, though the labour of superintending it has devolved in a great degree upon the agents of our Society. For more than twenty years it was under the care of Mr. Penney, whose exertions on its behalf were unremitting and successful. There are now three masters besides assistants in the boys' department, and two mistresses and assistants in the girls' department; our friend Mr. Evans being the secretary and superintendent of the boys' school, and Mrs. Evans superintendent of the girls' school. In the engraving on the previous page, the boys' school-room, which can accommodate about 300 pupils, is exhibited to view; the desks being in the centre, with a space for the classes on each side, as in the schools on the British system in this country, while at the end are seen a pair of globes, which were presented to the Institution by W. B. Gurney Esq., and a framed portrait of the deceased superintendent, Mr. Penney, instructing an East Indian youth, his finger pointing to an open bible.

The following extracts from the twenty-third report, just published, give an encouraging view of the the present state of this Institution:—

It is truly gratifying to reflect that the Institution, which continues to be conducted on the admirable principles of its original founders, is still the instrument, under the divine blessing, of extensive usefulness. Both departments of the Institution are in a healthy condition. There are at the present time two hundred and sixty-five boys, and one hundred and twenty-three girls, of almost every denomination, under instruction; whose conduct and proficiency have afforded general satisfaction during the past year.

On Wednesday, the 15th December, both schools were publicly examined. The Rev. Dr. Duff, of the General Assembly's Mission; the Rev. J. Mack, of Serampore; the Rev. Thomas Boaz, of the London Mission; and the Revs. J. Thomas, G. Pearce, J. Wenger, G. Small, T. Morgan, and W. W. Evans, of the Baptist Mission, with numerous other friends, were present; and kindly rendered their assistance on the occasion. The Rev. Dr. Yates was prevented from attending by

indisposition. The pupils were examined generally in the various branches of instruction pursued during the year, and acquitted themselves, on the whole, in a satisfactory manner.

Education, based on scriptural truth, and imparted on enlightened principles, is in the judgment of the Trustees the greatest benefit which can be conferred on the offspring of professing Christian parentage, as well as upon others; and this is the main object of the Benevolent Institution. And here they would respectfully solicit a favour of all who feel an interest in its welfare. If subscribers and friends would consent, in the course of the year, now and then to visit the schools, not only in order to witness the mode of instruction adopted in them, but also to examine the pupils in the different classes, the children would thereby be stimulated to renewed exertion, and the teachers encouraged in the prosecution of their labours. Such visitors would not expect, in an institution designed

for indigent children, and intended to convey to their minds the elements of popular and useful knowledge, to find those higher branches of scientific study cultivated which are only in their place in academical seminaries of a superior order, and supported under pecuniary advantages. But it is hoped that a personal inspection of the state and working of the Benevolent Institution would prove to the satisfaction of all visitors, that the system pursued and the knowledge imparted are well calculated to answer the purposes for which it has been established, and for the attainment of which their support is solicited.

The Trustees, whilst they again gratefully acknowledge the generous support of the public, and also the monthly subscription of the Honourable East India Company, desire to go forward in their arduous and responsible labours, assured that the Institution confided to their management will never be suffered to languish for the want of necessary support from a religious and enlightened Christian community. From the annexed account of the financial state of the Institution, it will appear that the oppressive debt, under which they

laboured at the commencement of the present year, is reduced to Co.'s Rs. 49-0-5. It must be added, however, that several accounts for school books and requisites are due, and that the buildings require complete repairs.

Statistics of Scholars.

BOYS' DEPARTMENT.

Roman Catholics	76
Protestants	47
Hindus	107
Muhammadans	22
Burmese	3
Mugs	5
Armenians	3
Jews	1
Greeks	1

Making a total of . . . 265

GIRLS' DEPARTMENT.

Roman Catholics	66
Protestants	49
Chinese	7
Armenians	1

Making a total of . . . 123

NATIVE INSTITUTION, INTALLY.

An interesting Report has been received from Mr. Small concerning the school under his superintendence, from which the following paragraphs are extracted:—

The Institution has been under its present superintendent for about nine months, during which time it has afforded him much satisfaction. The average number of boys in attendance throughout the year has been about the same as at the period of the last annual report, viz. 200. It was hoped that the number would have considerably increased, but although for about eight months it did continue to do so, particular circumstances have caused it to fall off, to a very large amount, since the holidays in October. The substitution of native *Christian* teachers in the room of two Hindus, at the re-opening of the school, gave much offence both to these teachers and their scholars—or rather to the parents of the latter. And this occurring just at the time when a very general panic had arisen from the baptism of one of the scholars (of high caste) in the General Assembly's Institution, the falling off in *our* school, as in *that*, was what we might expect. We can have no reason, however, to regret this change of teachers; as besides being in every way as well qualified as their predecessors were for *general* instruction, these *Christian* native teachers can with confidence be entrusted with the office of imparting *saving truth*. It is also hoped that as there are still two heathen teachers and a pundit in the school, a laudable emulation will exist between them to excel each other both in faithfulness and zeal. The school during the last

month, we are happy to say, was again beginning to fill up; and we do not fear but that in course of time it will regain its former numbers. Among the scholars who have left us (they were mostly from the lower classes), we have chiefly to regret the highest class. To the boys of this class the superintendent had devoted most of his attention, and their progress and acquirements were considerable, gratifying to their teachers and creditable to themselves.* We are not, however, without hope that they may yet perceive the folly of their conduct. May they never forget, at least, the knowledge they have gained of revelation; and may God bless that knowledge to the salvation of each soul!

The pecuniary resources necessary for the support of this Institution, there has been much difficulty in obtaining for some time past. Appeals have been already made, elsewhere, to the friends of this Mission and to the liberality of the friends of Christian education generally, but we are sorry to say a debt of upwards of Rs. 2,000 still remains, and notwithstanding that the utmost economy is practised, the sums collected by the Ladies' Missionary Society are sometimes scarcely adequate to defray the current expenses.

* Since the above was written all these young men, together with several youths from other schools, have at their own request been formed into a bible and inquiring class, which meets at Mr. Small's house on Sunday afternoon.

There are six paid teachers—and more would be desirable—besides a few necessary servants, and yet the whole expenditure monthly

is under Rs. 110. May the Lord incline the hearts of his people to give more liberally to this cause.

An examination of the school took place on Monday, Dec. 27th, before a select number of friends, when Messrs. Pearce, Wenger, and Gibson gave their assistance, and expressed themselves highly satisfied with the result. The editor of the Calcutta Missionary Herald inserted the following notice of the examination in that periodical:—

The Rev. G. Small, in a few introductory remarks, expressed his regret at the circumstance that the pupils belonging to the 1st class, who had made the greatest progress in the various branches of study, had shortly before left the Institution, being influenced by a heathen master whose services were no longer required.

Notwithstanding this drawback, the examination was satisfactory in a high degree. The boys belonging to the 2nd class evinced

a considerable acquaintance with sacred history, large portions of the word of God, and other branches of religious knowledge. They also answered with great readiness the questions that were put to them on those parts of ancient history, geometry, &c., which they had studied during the year. The progress made by them proved that a great amount of diligent labour had been bestowed upon their instruction, and that they had appreciated the benefit conferred upon them!

NATIVE CHRISTIAN INSTITUTION.

This school, which is also carried on at Intally, differs essentially from the former, being a boarding-school for the children of native Christians, and conducted expressly with a view to their spiritual advantage. Mr. Pearce, who again superintends it, writes thus:—

The Native Christian Institution and a small native church were confided to my care in October last. The Institution then contained forty-two boys, being eight less, I understand, than there were at the close of the preceding year. Most of these left the Institution in consequence of their parents or friends having joined the congregations of the Propagation Society in the south, and thus furnished another proof of the injury done to our operations by the indiscriminate reception of our people by the missionaries of that society. At the close of the year one of the scholars, having completed the time of his studies, left this and obtained employment in the Native Institution under the care of Mr. Small. He was a member of the church here. There are at present two others in the Institution who are also members. Of the state of mind of the other lads I have nothing particularly encouraging to report. We need greatly the refreshing influences of God's Holy Spirit, and are daily reminded that without them all human effort for the conversion of souls is vain.

Since I took charge, the boys have been home for the vacation, hence I have as yet bestowed but little effort on their instruction. Most of them have now returned, and the remainder will shortly be back. We have already forty-one on the premises, and when all have returned, the number will be from forty-five to fifty. The increase on the close of the year is chiefly owing to the admission

of new boys. With the exception of a Pandit, who teaches Sanskrit and Bengálí, the masters are all Christians and persons of excellent characters, who are, I believe, really concerned for the welfare of the young people of their charge.

Of the progress of the boys generally I can say but little, for the reason before mentioned. The first class having been nearly destroyed by the desertions which took place in the early part of the year, the aspect of the school is defective and somewhat discouraging; but I trust that the knowledge which the boys who have left have carried away with them will not be entirely lost, and that the year opens upon us with brighter prospects than appeared some months since.

The present studies of the boys embrace the Bengálí and English languages pretty equally divided, with the preponderancy in favour of the English in the two upper classes. It is intended to ground them all well in their vernacular language as the medium of communication with their countrymen hereafter; while it is proposed that they shall draw plentifully from those ample stores of knowledge which the English language opens to them. May the great exertions of my predecessors in this department be amply rewarded in the abundant fructification of that seed which they were honoured to sow, and may the blessing of God yet accompany the efforts which are still being made for the eternal welfare of the dear youth, who enjoy

the advantages which the Institution affords them.

The *students of theology* at present under my care are *five* in number, *one* having left about a year ago to fill a sphere of usefulness at Dacca, and another having been excluded from the church and the seminary on account of immorality. They have all enjoyed three years' instruction in this department under the care of Mr. Ellis, and for some months after his departure for Europe under Mr.

Small. Their progress in the various branches of knowledge to which their attention has been directed is very encouraging, and bears ample proof of the labour which has been bestowed on them by the above-mentioned brethren. They are also much indebted to the kind attention of Dr. Yates and Mr. Wenger. Their conduct gives much satisfaction, and leads us to hope well of their future usefulness.

Our brethren add :—

The Institution continues to be supported by the contributions of friends both in England and in this country, to whose liberality our warmest thanks are due. We have to state, however, with deep regret, that the funds are at present so low, that a very considerable debt has been incurred. Will the

friends of native Christians allow it that the education of their offspring should be neglected? We trust not; and in the hope of further support, we will proceed in the promotion of this work, looking for assistance to Him whose name it is intended to glorify.

FEMALE DEPARTMENT.

This department is carried on at Kalinga, under the superintendence of Mrs. Wenger. Our brethren write respecting it as follows :—

This Institution was, during the whole of the last year, superintended by Mrs. Penney, who amidst many and great discouragements persevered in watching and guiding the education of her interesting charge, until towards the close of the year circumstances led her to leave Calcutta. The number of pupils had, for some months past, been on the decrease, and when she left, just before the vacation, it only amounted to eleven. The school was again opened in January, with *nine* pupils, to whom it is hoped that several additions will be made in the course of the year.

Six of these girls read with the greatest ease, and are tolerably well acquainted with the contents of the sacred volume. Another one is not so far advanced, but bids fair to equal them in a few months. The two youngest are occupied in acquiring the compound characters and reading easy words.

Early in the morning all assemble for worship, which is conducted by Mr. Wenger. At half-past nine, after their morning meal, they begin their lessons with reading a chapter in the New Testament, which is followed by

a lesson in history, geography, &c. This occupies them till noon. At one they go to Mrs. W., and spend an hour and a half with her in practising plain needlework. The time from half past-two to four is devoted to writing and ciphering. In the evening they prepare for the lessons of next day, and are again called together for evening worship, which is conducted by their native teacher.

The lessons of the week are summarily repeated to Mr. Wenger on Saturday morning: and on Sunday afternoon they are instructed by him in the history of the bible. In order to prepare them for the practical duties of life, the elder girls in turn attend to the domestic concerns of the Institution.

The effects of the labour bestowed upon them, before they were placed under the present superintendence, are easily discernible,—and there is reason to believe that it has not been unaccompanied with the silent influences of the Holy Spirit. May the prayers of the people of God be engaged in supplicating a blessing upon this Institution!

In a letter dated Calcutta, May 13th, Mr. Thomas says, "I am happy to state that through mercy we are all in usual health, enabled to prosecute our accustomed labours with some degree of pleasure, and I hope success. Last sabbath day one person was baptized in Circular Road Chapel. May this be followed by many more additions!"

PATNA.

A graphic description of one of the stations which the Society has long occupied on the continent of India, with which we have been favoured by a friend who writes from personal observation, will not only give our readers a more accurate idea than they have previously had the opportunity to acquire of one sphere of action, but will also, we trust, deepen their interest in missionary operations in India generally. It will occupy some pages, but none who peruse it will wish that it had been abridged.

Having visited Patna a few months previously to my embarking for England, I was requested by Mr. Thomas to draw up whilst on the voyage, for the perusal of friends at home, an account of things relative to our mission there—my impressions of Patna—its population—and the efforts made by Mr. Beddy. In compliance with Mr. T.'s request, I have endeavoured to do this, though briefly, and if the end be attained of affording information on any topic, I shall feel happy in having made the attempt, although the statement be less comprehensive than might have been desired. You are of course aware that Patna is a city of immense extent, situated on the banks of the Ganges, about 400 miles north of Calcutta, or, according to the usual oriental method of computing distances, by time, five weeks' journey on the river by boat, from the metropolis of British India. The distance is sometimes accomplished in a fortnight by the steamer, but as this is rather an expensive mode of travelling, the more humble conveyance is always chosen by our missionaries, especially as it affords opportunity of visiting, *en route*, the stations of Serampore, Cutwa, and Monghyr, belonging to our Society, and those of Chinsurah and Berhampore, in connexion with the London Missionary Society; these places being the only points from whence the word of salvation emanates in the wide tract of country from Calcutta to Patna, whilst large districts lying between these stations remain wholly unvisited, excepting now and then by the passing traveller; and the people are as ignorant of the gospel as the untutored mountaineer on the highest range of the Himalayas.

The city of Patna extends about seven miles along the south bank of the river. Its population is computed at 600,000, of whom about 400,000 are Hindoos, and more than 199,000 Muhammadans. In the midst of this vast multitude of heathen, the only settled missionary is Mr. Beddy, who has now spent more than thirty years of his life in India, eleven of which he has been a devoted and faithful minister of Jesus Christ. His robust frame and cheerful animated countenance would lead you to infer that he had suffered little from the baneful effects of the climate; and this impression is strengthened by observing his unwearied activity of mind

and body; but there are times when he suffers severely from languor and depression, the lot, more or less, of all who take up their abode in India; and once or twice lately disease has assumed a threatening character, but his valuable life has been spared in answer to prayer, and his work again resumed with all the devotedness and energy of earlier years. His wife is a truly excellent woman; and their well-ordered and well-educated family of ten children is a pleasing proof of her judicious maternal management. They have all been brought up in their own home; and for some years Mrs. B. has instructed eight or ten pupils with her own children, the remuneration received from the parents being of great assistance with such a family. Their eldest daughter having given gratifying evidence of a change of heart, was in November last baptized, and received into the church. The eldest son, a talented young man, is preparing for a government situation. The second son, a youth of much promise, if favoured with the advantages of an English college education, might hereafter become a powerful preacher of the gospel. One thing especially to be commended in the education of these children is, they are at a suitable age taught to read the scriptures in the native language, in every variety of character; also to write it, and to express themselves freely and grammatically. This talent is already rendering them useful in the translation of books for the native children. Mr. Beddy's house is about a mile from the river side, and is favourably situated. It stands in the midst of a large compound or field, which contains also a garden yielding a bountiful supply of fruits and vegetables; and its culture every morning for an hour before sunrise affords a means of healthful recreation. A path through the garden conducts to the chapel, which occupies a well-chosen spot, where three roads meet, and is on the high road to Gyah, a noted place of pilgrimage. Travellers must pass it on their way thither, and its spacious verandah is often sought by them as a place of rest. They are perhaps not unfrequently attracted by the printed characters on its pillars; for anxious that no means of arresting attention should be left untried, our good missionary, in compliance with the command delivered to Israel of old,

"Thou shalt write them on the posts of thy doors," has had inscribed in large and legible characters, portions of the word of God in Persian and Hindee, on the whitened pillars of the verandah, that "he who runs may read." Every morning at sunrise, the native Christians, and those persons piously disposed who reside in the neighbourhood, together with Mr. B.'s family, assemble in the chapel for worship, which is conducted in the Hindostanee tongue. The passers-by at such seasons congregate without, and often have I observed before the conclusion of the service a large company of the heathen collected together. Some expression awakens attention, excites inquiry, and they wait to converse on this new subject. Almost every day one, two, or three linger. They will sometimes remain for many days, and declare it their intention to renounce caste and become Christians, vainly imagining that temporal advantage, or rather emolument, will be the result of their profession; but finding this not the case, they turn away, and thus discover the mercenary nature of their views. This state of things to the laborious missionary is discouraging; finding his hopes continually raised only to suffer disappointment; but his trust is in the faithful promise of God. He knows that no effort made for His glory shall be eventually lost, and amidst darkness and discouragement patiently "sows beside all waters."

Mr. Beddy spends the greater part of his time in the little chapel, with the native preacher Kasee, conversing with these people, and instructing them in the way of salvation. Not unfrequently Hindoos of wealth and rank stop their carriages, and mingling in the circle, become interested in the conversation. I have known natives of this class accompany Mr. B. to the house. They have observed with pleasure the arrangements of an English Christian's home; particularly have they been gratified with the happy, industrious group in the school-room, engaged with their work and books, and have contrasted the condition of these children with that of their own wives and daughters, and even wished that the blessings of education were possessed by them. Although at present the chain of custom remains unbroken, we may indulge the hope that repeated observation of the superior enjoyments of cultivated minds will lead to and cherish reflection, and that ere long a way will present itself through which knowledge may be conveyed to the ignorant and immured females of Hindostan, which, sanctified by the Spirit of God, shall raise them to their proper station, and enable them to exert in their own homes the same happy influence which is the privilege of their more favoured British sisters. On Monday and Wednesday evenings there are public services in the chapel, and on the Sabbath evening a service in English, that in the morning of the day being in

the native language. The congregation on the Sabbath averages about sixty, the number of persons in church membership about twenty-five. Of these none resident on the spot are English, being besides the natives chiefly from the half-caste population, a race far less accessible than the natives, being reserved in conversation, and generally ignorant and self-opiniated, so that little communion of thought or feeling can be enjoyed with them. To a solitary missionary in a large and important station this is a trial. He has no one with whom he can consult, or on whose opinion he can depend; and in the care of his church, he must trust entirely to his own observation, and be guided by his own judgment. This obliges him to act with caution, and too often in the discipline of his church exposes him to the charge of undue severity. Mr. Beddy greatly feels the want of some devoted, single-minded, humble coadjutor, who, without arrogating superior talent or wisdom, would enter into his plans, and cheer and assist him in his labours.

In the absence of the blessings of social intercourse and sympathy beyond that which his own family affords, the missionary thus situated derives much spiritual assistance and encouragement from the correspondence of friends in the parent country. I have often thought our dear Christian friends in England do not aid to the utmost of their ability in this respect. They contribute their money liberally, and they meet together at stated seasons to pray for the prosperity and success of the mission, but they might do yet more. Were they to maintain free, friendly, and frequent correspondence with their missionaries, expressing sympathy and interest in their trials and successes, and communicating to them accounts of the state of religion in the spheres in which they dwell, the cause of God in heathen lands would be promoted to an extent beyond any thing they are aware. As "iron sharpeneth iron," so a mutual blessing would be obtained through these simple, unostentatious means. Much might be elicited from the missionary by the pen of friendship which would not be deemed worthy of a place in an official communication, and his spirit would glow with renewed zeal and devotedness from the perusal of minute accounts of the progress of the Lord's work in his own land warm from the heart of a Christian brother. A more confidential bond of union ought to be maintained between those who have the control of the Society and their agents in India, than is the case at present, and this might be greatly promoted by friendly and individual correspondence. It cannot be expected that the secretary can write to all; but if each member of the committee were to select one missionary as his correspondent, it would lead to a more intimate acquaintance with his particular locality, enlarged informa-

tion might be obtained, and a larger amount of usefulness would be the result.

I have alluded to Mrs. Beddy's activity in her family. I must also mention her efforts amongst the native females. On the Sabbath afternoon she assembles all who have made a profession of religion, to talk with them on the beauty and necessity of personal piety, and their responsibility as the servants of Christ; endeavours to ascertain how much they remember of the morning's discourse and its effect on their minds; and two or three of them alternately engage in prayer. On Friday evening she meets them in one of their houses for a religious service, when they endeavour to induce the poor heathen women from the bazaar to join them, sometimes to the number of thirty or forty. A portion of scripture is read and explained, to which these ignorant, degraded beings listen with attention and interest, and come again and again to the meetings; but no conversions have yet taken place amongst them. Mrs. B. has for the last eight years been aided in her arduous yet interesting work by a faithfully attached sister.

Towards the close of last year it was deemed advisable to commence a female orphan school at Patna, on a similar plan to that formed at Monghyr for orphan boys. Seven little girls were soon found, who in all probability would have become slaves in the families of the heathen—the usual lot of such unfortunate beings. The magistrates of the district have promised their assistance, and it is hoped that many will thus be preserved from a miserable state of bondage. This school is the especial charge of Miss Beddy, who is assisted in training and teaching the children by a native Christian female. The want of a suitable teacher, and also of funds, prevented its commencement at an earlier period in the history of our Indian mission. The former has been found, and the well-known liberality of friends in England forbids the fear that means will not soon be raised to erect a house for the accommodation of the children, and provide for their future support. The orphan schools of Monghyr and Patna present as fair a prospect of an educated rising generation for Bahar as the more advanced schools of Calcutta for Bengal.

In naming Mr. Beddy as the only settled missionary in Patna, I do not wish to convey the impression that he is, or has been, the only one engaged in disseminating truth amongst the heathen there. Within the last ten years a number of pious German mechanics have at times been located at Patna by a worthy and devoted Christian, who entertained the idea that they might, whilst supporting themselves by their trades, be employed in missionary work, and dwelling amongst the natives, stimulate them to habits of industry, and be to them examples of the religion they profess.

This plan in such a place as New Zealand, or in the islands of the South Seas, where the inhabitants are just emerging from barbarism, and are anxious to acquire a knowledge of European arts and manufactures, might succeed, but not in a country already civilized. On the plains of Hindostan the natives have acquired almost every European trade. You find amongst them goldsmiths, blacksmiths, shoemakers, tailors, masons, carpenters, silk and cotton weavers, &c., &c., and they will execute your orders at a much cheaper rate than the artificer from Europe possibly can do; so that to compete with them in a moon-fussil (country) station, where the European population is exceedingly scanty, is quite out of the question. Besides, a European pursuing either of these trades is eyed with jealousy by the natives, and considered an interloper; and every possible means is used to irritate and annoy him. In his dealings with them he is exposed to their frauds and deceptions, and if obliged to seek their aid he suffers from their indolence and carelessness. To gain a livelihood he must devote the greater part of his time to his work, and is thus almost debarred from missionary engagements; for when a leisure hour is found at sunset, his exhausted frame and perplexed mind require rest, his occupation during the day having unfitted him for entering at once into spiritual engagements. He perhaps goes to the bazaar to distribute tracts and talk with the people, but he painfully feels that his is a bodily service only; the life and soul are wanting in his ministrations.

It is very important that one who leaves his own land with the desire and intention of promoting the cause of God in India, should be entirely released from secular occupation. There is enough in its very atmosphere to paralyze and render torpid the energies of body and soul, and the mass of apathy, ingratitude, and selfishness by which the missionary is surrounded is sufficient to steel the heart to every feeling of benevolence. He is in danger from this moral contagion, without the additional weight of worldly care. He needs to live very near to God; and fully to honour him he must cease to "serve tables," and "give himself continually to prayer and the ministry of the word." The efforts of these good German brethren have almost ceased in Patna, nearly all of them having been removed to a more favourable location, namely Darjeeling, a small European station in the hills of Nepaul, to the north of the Ganges, about 8000 feet above the level of the plains, and nearly 200 miles from Patna. The native tribes inhabiting these hills resemble the Tartars; they are without the distinctions of caste, and in their language and modes of life differ entirely from the people of the plains.

Amidst a population of 600,000 souls, the only individual whose whole time is devoted

to their instruction and salvation is Mr. Beddy. There is not an agent from the London Missionary Society, nor from the Church Missionary Society. The Church of England service is conducted in the town-hall on the Sabbath, by a Puseyite chaplain. Mr. Beddy's chapel being the only place of worship.

How would our compassion be awakened were we told that in the town of Liverpool there were only two ministers of the gospel! Yet the city of Patna, which is more than three times its size, contains only one; the principal city in the beautiful, highly-cultivated, and comparatively salubrious province of Bahar. If its chief city be so destitute of spiritual teachers, in what condition may we expect to find the entire province? a district almost as large as England, with a population of 5,800,000! For this vast multitude there are only three missionaries; one stationed at Patna, the other two at Monghyr. The large cities of Gyah, Bahar, Buxar, with others, and innumerable towns and villages scattered throughout its length and breadth, are without Christian teachers.

Success has followed wherever adequate means have been used. The interesting station of Monghyr, with its large native church, is a living and growing proof of this; but when the means are not employed, or are used sparingly and inefficiently, can we expect the heathen to receive the gospel? "How shall they hear without a preacher, and how can they preach except they be sent?" As a central station for that part of India, Patna possesses many advantages. At a period when the baneful influence of party feeling is hindering the work of God in a heathen land, its being unoccupied by agents from other societies is a circumstance not to be overlooked. The means it affords for speedy communication with the society in London; the overland mail from Europe reaches Patna as soon as Calcutta, whereas

in sending through Calcutta, letters from the former place have to be posted five days earlier, and they are received five days later, making a difference of ten days. The ready access which it presents to the towns and villages in the districts of Purneah and Tirhoot on the opposite side of the river, parts equally destitute of religious instructors.

It is also desirable from its proximity to Monghyr, being only a hundred miles from that place, and on the same side of the river. The missionaries in these stations might meet for consultation on subjects which required united opinion, without reference to Calcutta. The brethren there find it as difficult to form a correct judgment on the state of things in the upper provinces as a resident in Britain, from their slight knowledge of that part of the country, and a visit to the north to any purpose would take up the whole of the cold season, a period in which both mind and body are best qualified for work; so that the friends in Calcutta rarely think of undertaking so distant a journey.

This part of India presents a wide and interesting field for increased exertion; but the labourers, where are they? Many, many have passed from hence to their homes in heaven! For the last thirty years have Patna and Monghyr been hallowed by the prayers, the efforts, and at length by the dust of the missionaries of the Baptist Society. The entire province of Bahar now rests with that Society, claims its especial care, and by its very destitution demands its vigorous effort. May it appear that the Society is prepared to respond to the appeal now, in the Jubilee year of the mission; that her motto continues to be "Attempt great things, expect great things;" and going forth in the strength of Jehovah against the mighty, great and abundant success will be the result; "for He shall reign from sea to sea, and from the river unto the ends of the earth!"

WEST INDIES.

JAMAICA.

BETHSALEM.

Mr. May writes thus from Bethsalem, May 23rd:—

After a silence of about two months I again resume my pen to inform you, that amid oppositions and discouragements, the good work is evidently making advances in this part of the island, as well as in other more favoured portions of it; scarcely a sabbath

passes but several come to me under serious impressions, and whilst my mountain stations are by no means devoid of causes to awaken gratitude to God, and pleasing hope, it is in the lowlands especially that I find abundant reason to thank God and take courage.

A short time since I had the happiness to baptize seventy persons, and many are now waiting to follow Christ in that ordinance. I have recently commenced preaching at Black River Bay, though at considerable risk of health, yet with pleasing prospects of success; whilst again and again am I entreated to visit an extensive and destitute district to the windward; a house and land have been kindly offered for the purpose, but as yet I have found it utterly impossible to visit that thirsty, interesting place. Calls come also from other parts of the parish of a pressing nature, but I am painfully compelled to turn a deaf ear to them. This is exceedingly trying, but what can one person do among so many! Here I toil far from my brethren, without assistance and alone, but cannot complain, being happy in my work, with plenty to do; and sure I am if each arm and leg, and other members of my body, were instinct with independent life, so as to live, and think, and act apart, they should all be sent in different directions at the same time, and they would be sure to secure a good congregation in ten or a dozen places.

At Middle Quarters the congregation is rapidly increasing; our shed, though it has been enlarged once or twice, is getting very strait again. Alas! we have neither house nor land in that important place we can call our own! For nearly a twelvemonth I was under the necessity of taking up my residence, during my stay in that place, in a house little better than a negro hut, which threatened serious inroads upon my constitution, whilst my horses were pastured at considerable expense. At the commencement of the present year a place offered itself for rent or sale contiguous to the spot on which our shed at present stands, and in every respect an eligible situation, and, for the lowlands, very salubrious. The property consists of a dwelling-house and other convenient buildings, with

between seventy and eighty acres of excellent land attached, a great portion of which is devoted to pasture, which is very valuable; and in every respect the place would make a most delightful and advantageous mission property; whilst it is almost the only one in the neighbourhood that is either eligible or accessible. This I rent at £60 sterling for one year, at the end of which term it must either be purchased or, I am informed, £20 sterling will be added to the present sum as rent. £600 sterling is the amount required for the whole, but have no doubt £500 ready cash would be taken. I am all anxiety; where can the required sum be obtained? To what source can we look? To think of renting it at the termination of the present year at £80 sterling would be preposterous, as all the proceeds of the church there must in that case be devoted to rent, which would be a burden too heavy to be borne. My only hope is purchase, and yet I tremble to cherish that hope. If compelled to leave, where to go I know not, excepting back again to the hut to endanger life; destitute, sad, and hindered in my work. In this state of things, judge if you can of the emotions awakened in my breast on a perusal of a communication on the *application of the Jubilee fund*. Suffice it to say, it reanimated expiring hope, and lighted up the future with pleasing anticipations. The Committee, I am sure, will allow me to cherish these pleasing hopes, and will not, when the liberality of British Christians shall give them opportunity to display that liberality by which they themselves are so distinguished, permit those expectations to be cut off.

Our school is making considerable advances under the unremitting care and diligence of Miss Davey, who sailed from England with brother Dendy and friends; she is just such a person as we needed, and is a great acquisition in these lonely wilds.

FULLER'S FIELD.

Mr. Hume writes thus, from Fuller's Field, near Savanna-la-Mar, June 2nd, 1842:—

I should have written to you before, but thought it better to wait till it was settled whether I should take the church here or not. Last Sabbath week, May 22nd, Mr. Hutchins had a special church meeting in the morning, when it was proposed to them, and they having consented, Mr. H. resigned his office of pastor, and I signified my acceptance of the same. On sabbath day, 29th, I entered on my work as pastor by preaching on the relative duties of pastor and people.

I suppose brother H. has informed you that on Sunday, April 10th, we baptized fifty-four persons, so that there are now about

270 members, and about 300 inquirers. I find the people here very far removed from those in Spanish Town, requiring the plainest truths in the most simple language. There is much here to be done, "very much land yet to be possessed;" within three or four miles of us there are about twenty or thirty estates, on which I should suppose there are some thousands of people, and but comparatively few attend any place of worship.

Our chapel, which is fifty feet by thirty, is well filled on the sabbath day; but there is an abundance of people in this neighbourhood to fill one three times the size. The present

building is also very far from substantial, being simply boarded, and on pillars. It would cost as much to enlarge as to build a new one, so that I intend adopting the latter course should the congregation much increase. Though our numbers at present are so small

compared with other churches in the island, I have no doubt of their supporting me, and building any thing that may be necessary; they are able I know, and I believe willing too.

ARRIVALS FROM JAMAICA

It will afford the reader pleasure to learn that Mr. and Mrs. Philippo, Mrs. Dallewel, and Alexander Fuller, a member of the church at Spanish Town who wishes to be employed among his sable brethren in Africa, reached London in safety on the 9th of July. Mr. Philippo's general health is now good, but the state of his voice incapacitates him for labour.

BAHAMAS.

A letter from Mr. Capern, dated Nassau, June 18th, contains the following pleasing paragraphs:—

I believe, dear sir, that I have given you no account of baptisms, &c., since the year began. I now inform you, with heartfelt gratitude to God, that we have realized some tokens of his goodness, and been favoured with some seasons of refreshing from his presence. The enemy has sown some tares among the wheat, the rooting out of which has been a drawback to the pleasure we should otherwise have felt. But these drawbacks I suppose are in all parts of the world where Christian churches are planted. That they are experienced in England I am certain; and if I mistake not, in an equal degree. As long ago as the days of Paul they were known, when there was a plenitude of heavenly influence greater than is now vouchsafed.

I hold that there never was an attack made on any body of men more grossly unjust than that preferred against the leaders in our churches in Jamaica, if I may judge of them from those we have in Nassau. In all qualifications to be officers in the church, excepting those which are intellectual and secular, they are equal to the best deacons I have ever known in England. But the above by the bye.

At Adelaide and Carmichael we have been favoured with an increase. On March 21st I went to Adelaide (riding through Carmichael) to baptize some who had been previously examined with a view to that ordinance. Five candidates accompanied me thither from the last-mentioned place, and thirteen awaited my arrival. Having held a service, we went to the sea side, and there, having sung our baptismal hymn, and commended one another to the mercy of God in the name of the Lord Jesus, kneeling on the

sandy beach, we went into the sea, and there baptized nineteen Congos, who a few years before had been torn away from their native shores by *Christian* barbarians. Great and blessed is the change which the gospel has wrought on these interesting Africans. They feel it in themselves, and show it to others. Dreadful scenes of quarrelling and fighting, and swearing, &c., used to take place at this settlement, but having come to the prophetic mountain of the Lord, they neither hurt nor destroy.

On the 3rd April I baptized thirty-eight at Nassau, many of whom I rejoice to say—though I rejoice with trembling—are young people. We commenced the service just after sunrise, at which time there was a large number of spectators present. All, both good and bad, felt the season to be one of deep and solemn interest; and I have every reason to believe that good was done. In August, if the Lord will, I hope to baptize as many more.

At Exuma, for which island I sailed on the 16th April, I found a people whose hearts God had touched. About twelve months before Mr. M'Donald had been there. Dancing was then prevalent on the island. This practice he in particular condemned. The people felt what he said, and some resolved to forsake it. Just after he left they were visited by most appalling thunder and lightning, which they regarded as sent by God to confirm and enforce what had fallen from the lips of the preacher, and many turned to the Lord.

After a very careful examination I felt that I could conscientiously admit to the solemn rite of baptism forty-eight. I married there twenty-four couples.

Mr. McDonald, of whom Mr. Capern speaks in the foregoing extract, is a man of colour whom he has encouraged to preach, and who has addressed to the Committee the following letter.

GENTLEMEN,—Happy am I to address you. Through the kind providential love of a gracious Saviour I have to bless God in sparing my life, and for sending the gospel to our shores. That kind and inviting voice hath brought me to the knowledge of a crucified Saviour, who through his tender mercies opened my blind eyes, to see that light which is in Jesus. I do hope and trust that that light may soon shine throughout the world. I have been for a few years endeavouring to make known the way of salvation to my sable countrymen. By the grace of God, I still feel desirous for the salvation of souls. My chief desire is, to tell sinners what a gracious Saviour I have found. I have been out to some of our neighbouring islands under the direction of Mr. Capern latterly. At Grand Bahama I find the people truly anxious to have the glad tidings of salvation made known

to them. I was desired by Mr. Capern on my visit to that island, if I should find any of them truly pious, to baptize. I baptized fourteen, whom I have reason to believe have given themselves to Jesus. They seem to be very desirous of contributing to the cause of Christ, but on account of the failure of their crop they were unable to do so at that present time.

I am by trade a carpenter. I feel truly desirous of making a sacrifice of all, that I may be able to make known the word of life to the precious souls of others. Our beloved pastor Mr. Capern desired me to write you : it afforded me great pleasure in doing so. My sincere thanks to the Committee of the Baptist Missionary Society for sending out ministers of the everlasting gospel.

Yours very truly,

FRANCIS McDONALD.

WESTERN AFRICA.

Mr. and Mrs. Sturgeon have reached Fernando Po in safety. Three letters forwarded by a vessel which was expected to be detained before it finally left Africa have not yet arrived, but one written subsequently has come to hand, dated Clarence, April 19th, in which Mr. Sturgeon gives the following information :—

Since I last wrote you I have been actively engaged, but my health, as well as that of my dear wife, continues good. I increasingly feel my unworthiness for that important office to which I am appointed ; but for ever blessed be the name of the Lord, though I have laboured with much fear and trembling, and "sown in tears," I am already permitted to "reap in joy." A pleasing transformation in the state of things has taken place within the last month. The number of inquirers is now 100, and among these I trust there are many who will shortly give themselves entirely to the Saviour. On Lord's day the 3rd inst., I baptized three persons in Water Fall brook. The attendance was good, and, notwithstanding we had a severe shower of rain, accompanied with thunder, the services appeared truly solemn and impressive to all present.

The humility, piety, and prayerfulness of the three persons now united to the small church at Clarence, compel me to conclude that they are "trees of righteousness, the planting of the Lord, that he may be glorified." There is such a general inquiry here for salvation, such a thirst for the word of life, spirit for prayer and the means of grace, that seems to portend a speedy outpouring of

the Holy Spirit. Satan has long had a powerful and almost unmolested sway in this region of darkness and oppression, but his territories have been assailed, and many of his subjects made the freemen of the Lord. The song of the drunkard is changed for the songs of Zion ; strife, revelling, and profligacy are superseded by peace and love. One of the persons I have baptized was a 'ringleader of drunkenness, dancing, and public sports, previous to the arrival of Mr. Clarke and Dr. Prince ; now he is at least a comparative pattern of holiness and activity. As he holds a respectable situation, has superior abilities, blended with active habits, he promises to be very useful in spreading the gospel in this uncultivated land. One of the most pleasing evidences of the prosperity of our cause is the increased efforts of the people to bring sinners to the Saviour. Our friends are going in all directions, reading, talking, and praying with the people. Among these itinerants there is a Peter Nicholls, who is the joy of my heart. I am frequently put to the blush while witnessing the fidelity, plainness, and vivacity of this poor man in his exertions to bring sinners into the fold of Christ. Another of our brethren has what he calls family worship at 5

o'clock every morning, Sunday excepted, and at the same time in the evening, when the attendance frequently amounts to more than thirty persons. I trust the people are progressing in knowledge. I have sold upwards of forty Testaments, the larger size at one shilling, and the smaller size at ninepence

each. The people are continually bringing us fowls, yams, fruits, &c., as tokens of their gratitude and affection for the instructions they receive. In reviewing what the Lord hath done for us, we gratefully exclaim, "Not unto us, O Lord, not unto us, but unto thy name be the glory."

HOME PROCEEDINGS.

JUBILEE MEETINGS.

Gratifying accounts have reached us of Jubilee Meetings which have been held in various parts of the country since those which were mentioned in our last number. Our limits forbid a full record, but it will doubtless please our readers to receive a few particulars :—

BRISTOL.

On Thursday evening, June 23rd, long before the time announced for the commencement of the service, Counterslip Meeting-house was crowded. It is computed that not fewer than two thousand persons were present, and that several hundreds were compelled to retire, unable to obtain admission. After singing and prayer, the Treasurer of the Auxiliary, R. Leonard, Esq., introduced the business of the meeting in a speech replete with piety, feeling, and missionary zeal; in the course of which he impressively adverted to the importance of an entire personal surrender to Christ, especially of those young persons who were soon to be our successors in the missionary field. He then called on Mr. Russell, the Jubilee secretary, who stated, at considerable length, the various objects contemplated by the Committee in the appropriation of the Jubilee Fund. His urgent appeals were warmly supported by Mr. Hinton, another member of the deputation. Mr. Knibb then addressed the meeting, amidst the most enthusiastic and repeated cheering. His reception among the friends and associates of his youth must have been peculiarly grateful and refreshing. One interesting circumstance is worthy of record. Adverting to the contemplated mission from Jamaica to Western Africa, Mr. Knibb intimated that the expense of the first expedition would be about 500*l.*, and expressed his fervent hope that some Christian friend then present would respond to the call, and supply the requisite sum. The appeal was felt. On his retiring into the vestry, bathed in perspiration, a friend, whose name did not then transpire, promised the amount. His missionary strength was

renewed. He hastened back to the platform, and announced the contribution to the audience, whose grateful plaudits were loud and long. The donation was from R. B. Sherring, Esq., previously a liberal contributor at the meeting at Kettering. The general collection at this meeting (many reserving their contributions for the breakfast) amounted to 50*l.*

On the following morning, in King Street Chapel, between five and six hundred persons breakfasted together. Mr. Kent, of Barnstaple, a respected pædobaptist minister, having affectionately implored the divine blessing on the society, its agents and operations, the esteemed chairman resumed his office; and, after a short and scriptural renunciation of all unholy ostentation, presented his donation of 200*l.* Various donations were then handed in and promised, of from one pound to fifty, according to the circumstances of the donors. Mr. Knibb, after numerous interruptions of this pleasing description, delivered an affectionate farewell address, especially stimulating the young, first to give themselves to the Lord, and then to his cause, according to his will. The chairman then presenting to him the right hand of fellowship, in the name of the whole, most impressively pronounced a parting benediction, commending him to God, on whom he had believed, and in whose cause he had been so eminently blessed and made a blessing. The contributions at the close of the meetings had nearly reached the sum of £1500; and, since then, by a few small additions, and a munificent donation from an anonymous friend of £500, the full amount of £2000 has been realized.

BARTON MILLS, SUFFOLK.

On Friday evening, June 24th, an immense assemblage of people took place at Barton Mills, to celebrate the Jubilee of the Baptist Missionary Society. Preparation for their reception had been made by the erection of a large booth capable of accommodating 2000 persons. The place was densely filled at half past five o'clock, almost all the respectable inhabitants of the village of Barton, and of the town of Mildenhall, being present. The meeting was opened by singing. Mr. Hobson, the minister of the church, giving out the hymn commencing with "Blow ye the trumpet, blow!" and then calling upon Mr. Tubbs, of Ashdon, to engage in prayer. Mr. Elven, of Bury, having taken the chair, appropriate speeches were delivered by Messrs. Ashbee of Thetford, Bayne from India, Smith of Fordham, Wigner of Lynn, and Knibb. A liberal collection was then made. Mr. Hobson said, he was confident that he should only be the echo of the feelings of that assembly, when he returned to Mr. Knibb his

most hearty thanks for his visit, and also to the chairman for presiding on the occasion. The chairman, in dismissing the assembly, called their attention to the fact that the African mission was under the patronage of her Majesty and Prince Albert, and explained it thus: Mr. T. Smith, of Attleburgh, in return for the presentation of a plough and a copy of verses to Prince Albert, received a bible, handsomely bound, which contains the autographs of her Majesty and Prince Albert. To turn this to a good account, Mr. Smith afforded a sight to all who would subscribe a small amount to the African mission, and, after the service, he would exhibit it on those conditions, and, for once, would give notice "light sovereigns would be taken." The doxology was then sung, and the meeting dismissed, to wend their way, by vehicles of all descriptions, to their habitations, all combining to acknowledge that the scene was unparalleled in the history of the quiet village of Barton Mills.

RAMSGATE.

On Monday, June 27th, preparatory sermons having been preached on the preceding day by Mr. Daniell, pastor of the baptist church at Ramsgate, and Mr. Jones of Chatham, a large assemblage convened at Cavendish Chapel. Between twelve and thirteen hundred tickets had been issued; and as soon as the service commenced the doors were opened to all, and the place was completely filled. Prayer was offered by Mr. Pilkington of Raleigh, and, after some observations from Mr. Daniell, who presided on the occasion, animated and appropriate addresses were delivered by Messrs. Fuller, Bowes, Knibb, and Tinson, between each two of which, Jubilee hymns were sung by the congregation, as led by the organ, which was played with great effect by Mr. Pittman, Professor of Music. Dr. Elvey, her Majesty's organist at Windsor, being present on the occasion, kindly played a voluntary during the dispersion of the assembly, to the high delight of all who heard it.

On Tuesday morning, at eight o'clock, a comfortable breakfast was prepared in the

tent erected for this purpose, in the beautiful avenue leading from Effingham place into the chapel. This was adorned with an abundance of foliage and flowers. Four hundred and twenty persons were thus entertained; and, after breakfast, the party adjourned, through the tent, into the chapel, and other friends were admitted at the other doors. Prayer was offered by Mr. Fuller; the meeting was addressed by Mr. Knibb, who then urged the importance of the education of missionaries and their wives, in Jamaica, for spheres of usefulness in Western Africa, and took an affectionate farewell. After singing the well known hymn,

"Come, Christian brethren, ere we part," &c.

these services were terminated by Mr. Daniell, who commended the whole missionary field and its labourers, both at home and abroad, to the blessing of God.

The collections amounted to £175 for the Jubilee Fund, inclusive of a donation of £50 from a member of Cavendish Chapel.

SWAFFHAM, NORFOLK.

On Wednesday afternoon, June 29, the congregation assembled in the chapel, and after prayer by Mr. Puntis, Mr. Elven, who had preached also on the preceding evening, delivered a sermon from Isa. liv. 2, 3. Mr. Howell of

Kenninghall closed by prayer. The assembly then adjourned to a field, where two booths were erected and public tea provided, of which between three and four hundred partook; after which they proceeded to hold a public meeting

in the open air. Mr. Hewett, minister of the place, presided. Mr. Ward of Tittleshall began by prayer. The meeting was then addressed on the origin, operations, and objects of the Baptist Missionary Society, by Messrs. Puntis of Norwich, Williams of Dereham, Elven of Bury, Griffiths of Necton, Gooch of Fakenham, and Graham (Wes-

leyan) of Swaffham. A friend who was present says, "It was a most delightful meeting; many found it good to be there. A large number of persons from the surrounding villages were drawn together on this very novel occasion." The amount of the collections and donations for the Jubilee Fund will be nearly twenty pounds.

DUNSTABLE.

The fiftieth anniversary of the Baptist Missionary Society was celebrated by the congregation meeting in West Street, Dunstable, on Lord's-day, Monday, and Tuesday, the 17th, 18th, and 19th of July. On the Lord's-day, Mr. Robinson of Kettering preached two eloquent and impressive sermons, appropriate to the occasion; and on the Monday evening and Tuesday morning were held interesting public meetings at which Blyth Foster, Esq. of Biggleswade presided, and speeches were delivered by Messrs. Fuller of Old Ford, Upton of St. Albans, Burgess of Luton, Davies of Tottenham, Cook and Wesley (Wesleyan) of Dunstable, Robinson of Kettering, Hull of Watford, Green of Leicester, Smith of Houghton, and Joseph Payne, Esq. barrister at law. At these meetings an individual contribution of £50 having been announced with some of a smaller amount, the example was so readily and liberally followed, that upwards of £120 was soon raised in this way alone. This sum, added to the proceeds of the congregational and Sunday-school collections, made a contribution to the Jubilee Fund of nearly £150.

With religious services were connected some very pleasant entertainments in the Temperance Hall, which was hired for the occasion. On Monday afternoon more than three hundred persons partook of tea, and on Tuesday morning nearly one hundred of breakfast; and at the conclusion of the meetings about an equal number dined together in

the same spacious edifice. Most happy was the effect of these attempts to blend the innocent exhilaration of social entertainments with the more sacred exercises and objects of the festival.

The interest of the public meeting on Tuesday morning was enhanced by a delicate compliment from one of the speakers, Joseph Payne, Esq., a member of the established church, who, after a lively and entertaining speech, read and presented to the meeting the following verses written impromptu upon the interesting subject which had convened it.

Wake the song of jubilee,
Waft the strain from sea to sea;
Let the tribes of every clime
Hear the pealing notes sublime!
Let the heathen lands proclaim
Fuller's high and honoured name;
And declare, in equal lays,
Carey's loud and lasting praise:
Both their hearts with love were warmed,
One devised, and one performed;
And their different parts we trace
To the same abounding grace!
Let us in their footsteps tread—
Let us follow where they led—
Let us work with hearts sincere—
Let us neither faint nor fear—
Let our zeal like theirs be great—
Like them, let us patient wait
Till the Lord, the sinner's friend,
Shall his wondrous blessing send.
Let us speak his matchless worth
'Midst the jubilees of earth,
Till his glory crowns his grace,
And the vision of his face
To our happy souls is given
In the jubilee of heaven!

IMPORTANT SUGGESTION.

The Sub-Committee would again call attention to the subject of prayer, by presenting an extract from the letter of an esteemed minister, requesting him to assist in those duties which this hallowed year of Jubilee requires so largely from many of the Lord's servants. After mentioning that the state of his health prevents him from appearing on the platform, he observes—"In all the movements of our missionary jubilee I take a lively interest; and nothing would delight me more than to swell the current of missionary feeling, and augment the amount of missionary collection. For years I have been in the habit of special prayer for all our missionary brethren on Tuesday morning and evening, and imploring the down-pouring of the Holy Spirit; and I think I may say I have been successful in engaging some hundreds in this confederacy of prayer in — and our own neighbourhood. My request to all the esteemed brethren who may hear this letter read is, that they also will join us in this intercessory work at the throne of grace. If with more money we have more prayer, we shall be doubly blest."

ACKNOWLEDGMENTS.

The Committee thankfully acknowledge four parcels of Magazines; a box of fancy and useful articles from Ladies at Salem Chapel, Ipswich, for the Rev. J. Hutchins, Savanna-la-Mar; a box of useful articles from Harlow, for the Rev. W. Knibb's school; three volumes of Baptist Magazines, from Miss Payne, Hammersmith, for the Rev. E. Hewett; and three volumes of Missionary Register, from A. Redding, Hackney.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of June, 1842.

<i>Annual Subscription.</i>		Rickmansworth, by Rev.		Ravensthorpe	
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Erratum in last Herald.

For Salisbury	£34 9 3	{ Read Salisbury	£32 6 3
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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretary, at the Mission-House, 6, Fen-court, Fenchurch-street, London; in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.

IRISH CHRONICLE.

AUGUST, 1842.

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WE have occasionally given illustrations from authentic sources of the doctrines and ceremonies prevalent in the Romish church, and therefore believed and obeyed by the great majority of Irishmen. In the present number an account of the services of the Mass may not be unacceptable. Our readers must bear in mind, that in this service the congregation, be it small or large, takes no ostensible part. It is never performed in the vernacular tongue. In Ireland the whole service is in Latin, still every Roman catholic is bound by what are called the *commandments of the church* to attend it once at least on Sundays or other holidays, unless prevented by illness. The omission is reckoned a sin. Those who are esteemed *pious* hear several masses in succession: some attend every day in the week, for in many places it is celebrated daily. Out of respect to the real presence of Jesus Christ in the sacrament, a priest who is to celebrate mass must not break his fast from the previous midnight till this service has been performed. It will be seen that the whole service assumes the dogma of the real presence; and its virtue lies in its being a real offering of his body and blood in expiation of sin. It is believed to be a representation of the sufferings of our blessed Saviour; so that every action of the priest, and every part of the service, is supposed to allude to particular circumstances in those sufferings. Hence the peculiar character of some of its parts.

We shall not trouble our readers with the distinctions of High and Low Mass—Mass of the Saints—Mass of St. Mary, of the Snow, of St. Margaret, the supposed patroness of lying-in women, and of the scores of others, all of which are but a mournful substitution of form and ceremony for the verities of the gospel. Our account is of masses generally; every dogma and ceremony of which, it will be remembered, is fenced round with the terrible “anathema sit” of the Council of Trent.

1. The priest, standing at the foot of the altar, having made a low reverence, begins with the sign of the cross, saying, “In Nomine Patris, &c. In the name of the Father, and of the Son, and of the Holy Ghost;” and then recites, alternately with the clerk, the 42nd Psalm, composed by David when he was persecuted by Saul, and kept at a distance from the tabernacle or temple of God.

2. Bowing down at the foot of the altar, he says the Confiteor, or general confession, acknowledging his sins to God, to the whole court of heaven, and to all the faithful there assembled, begging their prayers to God for him; and the clerk repeats the same in the name of the people; to the end that both priest and people may dispose themselves for the great sacrifice, by a sincere repentance for their sins.

3. The priest, in going up to the altar, begs for himself and the people that God would take away their iniquities, that they may be worthy to enter his sanctuary. Then coming up to the altar, he kisses it in reverence to Christ, of whom it is a figure; and going to the book, he reads what is called the Introit, or entrance of the mass; which is different every day, and generally an anthem taken out of the scripture, with the first verse of one of the Psalms, and the Gloria Patri, to glorify the blessed Trinity.

4. He returns to the middle of the altar, and says, alternately with the clerk, the Kyrie Eleison, or, Lord, have mercy on us; which is said three times to God the Father; three times, Christe Eleison, or, Christ, have mercy on us, to God the Son; and three times again Kyrie Eleison, to God the Holy Ghost.

5. After the Kyrie Eleison, the priest recites the Gloria in Excelsis, or, Glory be to God on high, &c., being a hymn, the beginning of which was sung by the angels at the birth of Christ. This being a hymn of joy is omitted in the masses for the dead, and in the penitential times of Advent, Lent, &c. After this, the priest, turning about to the people, says, “Dominus vobiscum, the Lord be with you.” Ans. “Et cum Spiritu tuo, And with thy spirit.” Then returning to the book, he says, “Oremus, Let us pray;” and then reads the collects or prayers of that day.

6. After the collects are read the lesson or epistle of the day (and upon the Wednesdays and Saturdays in the ember-weeks several lessons or epistles). The lesson or epistle is followed by the Gradual or Tract, consisting of some devout verses taken out of scripture; to which are joined the Alleluias to praise God with joy, excepting the penitential time between Septuagesima and Easter, when Alleluia is not said.

7. After the epistle and gradual, the book is removed to the other side of the altar, in order to read the gospel of the day; which removal of the book represents the passing from the preaching of the old law, figured by the lesson or epistle, to the gospel of Jesus Christ, published by the preachers of the new law. The priest, before he reads the gospel, makes his prayer, bowing down before the middle of the altar, that God would cleanse his heart and his lips, that he may be worthy to declare his gospel. At the beginning of the gospel both priest and people make the sign of the cross; 1, upon their foreheads, to signify that they will not be



ashamed of the cross of Christ and his doctrine; 2, upon their month, to signify that they will profess it in words; 3, upon their breast, to signify that they will always keep it in their hearts. During the gospel the people stand, to show, by their posture, their readiness to go and do whatsoever they shall be commanded by their Saviour in his divine word. In the high or solemn mass, the gospel is sung by the deacon, and lighted candles are held by the acolytes on each side, to denote the light which Christ brought us by his gospel.

8. After the gospel, upon all Sundays, as also upon the feasts of our Lord, of the blessed Virgin, of the apostles, and of the doctors of the church, the priest, standing at the middle of the altar, recites the Nicene Creed; after which he reads a short sentence of scripture called the Offertory, and then takes off the veil from the chalice, in order to proceed to the offering up the bread and wine for the sacrifice.

9. He offers first the bread upon the paten, or little plate; then pours the wine into the chalice, mingling with it a little water, and offers that up in like manner, begging that this sacrifice may be accepted of by the Almighty, for the remission of his sins, for all there present, for all the faithful, living and dead, and for the salvation of all the world. Then bow-

ing down, he says, "In the spirit of humility, and in a contrite mind, may we be received by thee, O Lord: and so may our sacrifice be made this day in thy sight, that it may please thee, O Lord God." Then he blesses the bread and wine with the sign of the cross, invoking the Holy Ghost. After this he goes to the corner of the altar, and there washes the tips of his fingers, saying, "Lavabo, &c. I will wash my hands among the innocent, and I will encompass thy altar, O Lord," &c., as in the latter part of the 25th Psalm. This washing of the fingers denotes the cleanness and purity of soul with which these divine mysteries are to be celebrated; which ought to be such as not only to wash away all greater filth, but even the dust which sticks to the tips of our fingers, by which are signified the smallest faults and imperfections.

10. After washing his fingers, the priest returns to the middle of the altar, and there bowing down, begs of the blessed Trinity to receive this oblation, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ; and for an honourable commemoration of the blessed Virgin and of all the saints, that they may intercede for us in heaven whose memory we celebrate on earth.

*(To be continued.)*

It is cheering to know that our brethren are not permitted to labour in vain. One, under date of July 4, writes to the Secretary:

MY DEAR SIR,—In my last I have informed you that on the first sabbath of June four were baptized and added to the church. You will be pleased now again to hear that on the first Lord's-day of the present month one was baptized, and that on the first Sunday of next month (D.V.) three or four others will be baptized. My reason for not baptizing all together is simply to have more frequent opportunities of bringing the truths of the gospel before the crowds attending upon such occasions. Our first baptizing this summer was tolerably attended, but our second was much more numerous. Upon such occasions I preach in the open air. I could not but rejoice at the solemn, devout, and attentive behaviour of the spectators. As many as our house could contain followed us from the water to observe our order at the table of the Lord; and I feel persuaded they must have concluded that God was with us. One young man was prevented by his aged mother on the last Lord's-day from being baptized; he thought it his duty to yield, but could by no means be persuaded to abandon his principles. As soon as the excitement subsides, he intends to cast in his lot amongst us. The father of the Roman catholic priest of this neighbourhood is giving the subject of baptism his serious considera-

tion, and in all probability will obey Jesus in this ordinance. And may we not expect even greater things? Shall we not, or at least shall not our successors, see the priests themselves renounce Romanism, and receive the gospel in the love of it. We shall not be disappointed in the result of a practical, faithful ministry, disencumbered and unshackled from creeds and acts of parliament. I have not only to rejoice at the increase of the church, but also at the increase of the congregation. We have now a steadily increasing congregation at A—, and the outstations also continue to wear a cheering and healthy aspect.

Another writes under date of June 30:

DEAR SIR,—You will be glad to hear that the good cause still prospers here, notwithstanding much opposition. Never, I think, have I been so closely engaged as this month; so much so, that I have had to sit up whole nights preparing for the calls of the coming day. The reason of this is, I have to pay considerable attention to the building of our chapel, which is still progressing, while I am trying not to permit this to interfere with my missionary labours. Since the first of the month I have preached twenty-two times to, for the most part, large and attentive congregations. The church and congregation at Conlig continue steady and progressing. Last week I baptized five persons, who have since



been added to the church. Some have had their faith tried in no ordinary way, having had to follow their Redeemer so far through much opposition. May they be enabled to continue steadfast and immovable, and always to abound in the work of their Lord. When administering the ordinance of baptism, I generally deliver an address on the shore in the open air; and on this occasion some hundreds assembled, who heard me with the greatest attention. I hope that considerable good has been effected on these occasions. Many come, who, from different causes, would not come to a house.

I mentioned in my last that I had commenced preaching in N—— on a week-day evening, and you will be glad to hear that I am going on with this, and that the attendance exceeds my expectation. I also lately opened a new station about two miles from Conlig, where I found a large village in the country, where no person, I was told, had preached the gospel for five or six months. The last time I came here, however, I found that another minister from a neighbouring town had noticed for preaching the same evening, and at the same hour, in one of the next houses. I had however a good number

to hear me, and I noticed for coming again on another evening in the week. If I have been the means of bringing another out to preach the gospel in this destitute village, I rejoice and thank God, though I should have to leave off coming here myself, and have to look out for some other similarly destitute place. Village-preaching, which is so well adapted to the circumstances of the people, has been greatly neglected here. Many of the people can easily find an apology in the want of clothing, or something else, for not coming out on the sabbath, who are nevertheless willing to attend preaching in a neighbour's house on a week-day evening. It is lamentable to think that we should meet with opposition in this work, and especially from such as profess to labour for the salvation of souls, and to know the value of souls themselves. But this will not discourage us. The world is the missionary's parish; and whether men are pleased or not, while our fellow-men are perishing for lack of knowledge, we must pay little regard to the lines which others have marked out as parish boundaries, while they claim an exclusive moral right over all inscribed by these lines.

## CONTRIBUTIONS.

Our last list in Chronicle for June was brought up to the end of April; since then, to the end of June, the following sums have been received.

|                                                       | £  | s. | d. |
|-------------------------------------------------------|----|----|----|
| Rev. J. B. Burt, Beaulieu . . . . .                   | 1  | 1  | 0  |
| Friend by do. . . . .                                 | 1  | 1  | 0  |
| Mrs. Priestly, Buckingham . . . . .                   | 2  | 2  | 0  |
| Mrs. Hearne . . . . .                                 | 0  | 10 | 6  |
| Kettering, by Mr. Gotch . . . . .                     | 5  | 0  | 0  |
| Oswestry . . . . .                                    | 5  | 14 | 5  |
| Bewdley . . . . .                                     | 1  | 10 | 0  |
| Mrs. Price, by Rev. J. Angus . . . . .                | 0  | 10 | 0  |
| Battle, Sussex . . . . .                              | 0  | 14 | 6  |
| Alie Street, Rev. P. Dickerson . . . . .              | 2  | 3  | 2  |
| Mrs. Keightley . . . . .                              | 2  | 0  | 0  |
| Haddenham, Isle of Ely . . . . .                      | 0  | 19 | 6  |
| Park Street School, by Mrs. Marlborough . . . . .     | 6  | 0  | 0  |
| Trinity chapel, Rev. B. Lewis . . . . .               | 16 | 4  | 6  |
| Melksham, Rev. J. Russell . . . . .                   | 1  | 7  | 0  |
| Mr. Robert Watson, Hammersmith . . . . .              | 0  | 10 | 6  |
| Watford, by Mr. Young . . . . .                       | 1  | 4  | 0  |
| M. B. . . . .                                         | 0  | 2  | 6  |
| Tottenham, collection at Rev. J. J. Davis's . . . . . | 10 | 5  | 8  |
| Great Brickhill, Bucks, by Rev. E. Adey . . . . .     | 1  | 3  | 0  |
| Shakespeare's Walk, by Rev. T. Moore . . . . .        | 1  | 1  | 0  |
| Broadmead, Bristol, by Rev. F. Trestrail . . . . .    | 12 | 12 | 0  |
| Crayford, Ladies' Society . . . . .                   | 3  | 0  | 0  |
| <i>Bacup, by Mr. Samuel Howorth:</i>                  |    |    |    |
| John Lord, Esq. . . . .                               | 1  | 0  | 0  |
| Miss Ormerod . . . . .                                | 1  | 0  | 0  |
| Miss B. Ormerod . . . . .                             | 1  | 0  | 0  |
| Mr. S. Howorth . . . . .                              | 0  | 10 | 0  |
| Mrs. Howorth . . . . .                                | 0  | 10 | 0  |
| Mrs. Whitaker . . . . .                               | 0  | 10 | 0  |
| Mission. box per Miss Ormerod . . . . .               | 1  | 6  | 6  |
|                                                       | 5  | 16 | 6  |

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| By the Rev. George Francis.       |   |    |    |
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| Collection . . . . .              | 2 | 2  | 6  |
| Anderson, Mr. . . . .             | 0 | 4  | 0  |
| Bowker, Mr. . . . .               | 0 | 2  | 6  |
| Eliston, J. jun., Mr. . . . .     | 0 | 2  | 0  |
| Entwistle, Mr. Thomas . . . . .   | 0 | 5  | 0  |
| Fish, Mr. . . . .                 | 0 | 2  | 0  |
| Harbottle, Rev. J. . . . .        | 0 | 5  | 0  |
| Kenyon, Mr. . . . .               | 0 | 5  | 0  |
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| Ratcliffe, Mr. . . . .            | 0 | 2  | 6  |
| Sayer, Mr. . . . .                | 0 | 2  | 0  |
| Whally, Jas. Mr. . . . .          | 0 | 2  | 0  |
|                                   | 4 | 2  | 0  |
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| Johnson, Mr. John . . . . .       | 1 | 0  | 0  |
| Lees, Edward, Esq. . . . .        | 1 | 0  | 0  |
| Sunderland, Mr. William . . . . . | 0 | 5  | 0  |
| Walmesley, Mr. Thomas . . . . .   | 0 | 10 | 0  |
|                                   | 2 | 15 | 0  |
| <i>Burnley:</i>                   |   |    |    |
| Broxop, Mr. J. . . . .            | 0 | 5  | 0  |
| Phillips, Mr. J. . . . .          | 0 | 2  | 6  |
| Slater, Mr. Thomas . . . . .      | 0 | 5  | 0  |
| Smith, Mrs. Mary . . . . .        | 0 | 10 | 0  |
| Swainson, Mr. John . . . . .      | 0 | 10 | 0  |
| Taylor, Mr. . . . .               | 0 | 2  | 6  |
|                                   | 1 | 15 | 0  |

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|-------------------------------------------|----|----|--------|-----------------------------------|----|----|---------|
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| Small sums . . . . .                      | 0  | 8  | 0      | Littlewood, J. Esq. . . . .       | 1  | 0  | 0       |
|                                           |    |    | 0 13 0 | Littlewood, Mr. William . . . . . | 0  | 10 | 0       |
| <i>Haslingden :</i>                       |    |    |        |                                   |    |    | 14 5 6  |
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| taker, jun. . . . .                       | 0  | 6  | 0      | Barnes, Mr. James . . . . .       | 0  | 2  | 6       |
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| Bickerdike, Mr. . . . .                   | 0  | 5  | 0      | Durden, Mr. Thomas . . . . .      | 0  | 2  | 6       |
| Dowson, Edward, Esq. . . . .              | 0  | 10 | 0      | Foster, George, Esq. . . . .      | 10 | 0  | 0       |
| Shaw, Mr. John . . . . .                  | 0  | 5  | 0      | Foster, Mr. John . . . . .        | 0  | 5  | 0       |
| Walmaley, Miss M. . . . .                 | 0  | 5  | 0      | Francis, Mr. Foster . . . . .     | 0  | 2  | 6       |
|                                           |    |    | 1 5 0  | Hindle, Mr. James . . . . .       | 0  | 10 | 0       |
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| Adshead, Mr. James . . . . .              | 1  | 0  | 0      |                                   |    |    | 11 12 6 |
| A Friend . . . . .                        | 0  | 10 | 0      |                                   |    |    |         |
| A Friend . . . . .                        | 0  | 10 | 0      |                                   |    |    |         |
| A Friend . . . . .                        | 0  | 5  | 0      |                                   |    |    |         |
| Baines, Mr. J. R. . . . .                 | 1  | 0  | 0      |                                   |    |    |         |
| Berry, Messrs. Henry and Jas. . . . .     | 0  | 10 | 0      |                                   |    |    |         |
| Bickham, Mr. F. H. . . . .                | 1  | 0  | 0      |                                   |    |    |         |
| Bickham, Mr. W. . . . .                   | 0  | 10 | 0      |                                   |    |    |         |
| Brooks, Samuel, Esq. . . . .              | 1  | 0  | 0      |                                   |    |    |         |
| Cullinder, W. R. Esq. . . . .             | 1  | 0  | 0      |                                   |    |    |         |
| D. G. . . . .                             | 1  | 0  | 0      |                                   |    |    |         |
| Grave, J. Esq. . . . .                    | 1  | 0  | 0      |                                   |    |    |         |
| Gregson, Mr. jun. . . . .                 | 0  | 2  | 6      |                                   |    |    |         |
| Hull, Mr. . . . .                         | 0  | 2  | 6      |                                   |    |    |         |
| J. C. Esq. <i>Ardwick Green</i> . . . . . | 1  | 0  | 0      |                                   |    |    |         |
| Le-Mare, Mr. R. . . . .                   | 0  | 10 | 0      |                                   |    |    |         |
| Linsay, Mr. . . . .                       | 0  | 5  | 0      |                                   |    |    |         |
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| Small sums at George Street               |    |    |        |                                   |    |    |         |
| and Salford Chapels . . . . .             | 0  | 13 | 2      |                                   |    |    |         |
|                                           |    |    | 13 8 2 |                                   |    |    |         |
| <i>Preston :</i>                          |    |    |        |                                   |    |    |         |
| Subscriptions per Mr. Hamilton . . . . .  | 13 | 0  | 0      |                                   |    |    |         |
| <i>Rochdale :</i>                         |    |    |        |                                   |    |    |         |
| A Friend . . . . .                        | 0  | 5  | 0      |                                   |    |    |         |
| A Friend . . . . .                        | 0  | 5  | 0      |                                   |    |    |         |
| A Friend . . . . .                        | 0  | 3  | 0      |                                   |    |    |         |
| Bright, Jacob, Esq. . . . .               | 1  | 0  | 0      |                                   |    |    |         |
| Butterworth, M. A. . . . .                | 0  | 2  | 6      |                                   |    |    |         |
| Fisher, Mr. Moses . . . . .               | 0  | 10 | 0      |                                   |    |    |         |
| Harbottle, Mrs. . . . .                   | 0  | 5  | 0      |                                   |    |    |         |

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|                                              |   |    |        |
|----------------------------------------------|---|----|--------|
| <i>Portlawn</i> , by Mr. John Owen . . . . . | 1 | 12 | 0      |
| <i>Ferbane</i> , &c. by Rev. J. McCarthy:    |   |    |        |
| W. Bagnall, Esq. . . . .                     | 1 | 0  | 0      |
| Mrs. James Bagnall, don. . . . .             | 1 | 0  | 0      |
| Abraham Bagnall, Esq. . . . .                | 0 | 10 | 0      |
| Mrs. Grace Bagnall . . . . .                 | 0 | 10 | 0      |
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